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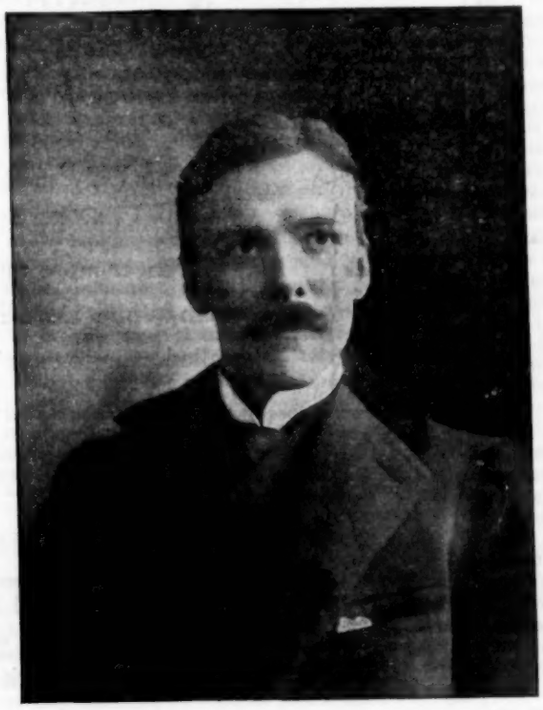
Zion's Herald

Wednesday, August 31, 1898



Yours Truly
Newell Dwight Hillis

E.L. MOORE

OVERLOOKED

He wouldn't look well in a novel,
He wouldn't be praised in a play;
His home's neither palace nor hovel —
He's only a man of today.
He couldn't do much with a sabre,
If carnage and riot were rife;
He merely can suffer and labor —
A hero of every-day life.

He isn't delightfully daring,
He isn't a maiden's ideal,
His love and devotion declaring —
A hero of ballads and steel.
He's merely a man who is fighting
The battle of civilized times —
A battle that's withering, blighting,
Unsung in the troubadour's rhymes.

He's really but one of the many,
Determined and patient and bold,
Whose struggle's as noble as any
By poet or novelist told.
And later, when Time writes the story
Of those who've been valiant in strife,
A page will be due to the glory
Of heroes of every-day life.

— *Chicago Evening Post.*

War Without Hatred

HATRED is one of the chief evils of war. After the fighting and killing and suffering are all ended, international animosities remain. Perhaps for generations they are potent to sway the popular mind. Thus the wrongs of the Napoleonic wars still rankled in the Prussian mind down to their vengement in 1871. Today the Terrible Year is still a prolific source of Gallic hatred of the Teuton. Our own country supplies other examples. In the early part of this century there was a feeling toward Great Britain that well-nigh amounted to hatred, and even in these latter days men have sought — detestably enough, but not always altogether in vain — to revive that abhorrent passion. Nor did our Civil War pass away without leaving animosities which it took a "whiff of grapeshot" in another war wholly to dissipate. There was nothing of which we were more frequently or more austerely warned last spring than that in taking up Spain's gage of battle we should be entailing upon this nation hatreds that would become hereditary.

Yet today how empty that warning appears! Every judicious American knew, of course, that we were entering into the war without hatred of Spain, despite some wild and passionate utterances. That the fact would be recognized abroad, and above all in Spain, was another thing scarcely to be hoped for. Yet today it is amply realized. No finer tribute could be paid to this nation's motives and conduct and sentiments in the war than has been paid by our own antagonists. The gallant and knightly Cervera declares that for himself he will take with him back to Spain only the kindest remembrances of the American people, and he believes none of his countrymen, save perhaps an ignorant and passion-blinded few, will continue to hate this country. Commander Cavanillaf expresses like sentiments, and believes that after the issues of the war are settled the United States and Spain will become friends. Most impressive of all and entirely unique is the testimony of the common soldiers of the Spanish army, as expressed through their spokesman, Pedro Lopez de Castillo, a private of infantry. "We fought you without rancor or hate," they say. "We have been vanquished by you, but have in our souls no place for resentment. You fought and acted in compliance with the same call of duty as we. You fought us face to face, with great courage. You have honored us with distinction and courtesy." And they add the testimony that we fought according to the call of conscience, "under the demand of civilization and humanity."

Such tributes are most grateful. They are a lasting and a crushing rebuke to the malignant railings of Weyler and his like, and of those miscalled Americans who can see nothing in our conduct but hatred and sordid self-seeking. We are glad to believe that what these men have said, from Spain's greatest Admiral down to the humblest private in the ranks of her vanquished army, is not only exactly true, but will be recognized as true by the mass of the Spanish people, and will be recorded as true in the ultimate history of these times. — *New York Tribune.*

It Is Roosevelt

ROOSEVELT, of course. Who else but Colonel Roosevelt? And why Colonel Roosevelt? Because the people want him. No other reason. The politicians do not want him; they can do nothing with him; they have no use for him. Lou Payne and Governor Black and Senator Platt do not like that kind of a man. He can't be bandied. He does not know how to make deals. He is not after profits, financial or political. He has no gift of rewarding political service. He cares for nothing but the interests of the people and the country. He believes in a non-partisan civil service, under which a man shall receive office for merit and hold it during good behavior. All he cares to know is what is the next duty and then he goes ahead; and when he goes ahead it is with such momentum that everything has to give way. That is not the kind of man that the politicians want.

But the people want him. He has done well. He has made no mistakes in any position which he has held. He is rich, he is educated, he is patriotic. He has every advantage which position or culture can give him, and he uses it with the straightforward directness of a man who has never learned finesse. As civil service commissioner, as president of the New York police board, as assistant secretary of the Navy, as colonel of the "Rough Riders," he has always shown downright manliness. He is not a dude; he is not an impracticable preacher of patriotism, he practices it; he is not a pessimist. He believes in the country and its destiny and its people, and in righteousness. When the people come forward and say that they want Theodore Roosevelt for Governor the politicians have to make room for him with what grace they can. It is a good sign when the people choose such a man as Roosevelt. — *Independent.*

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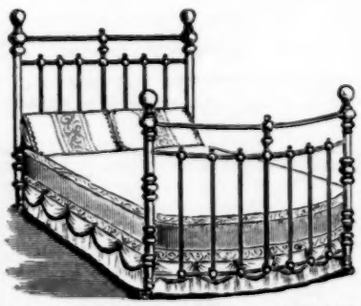

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This Bedstead is a gay deceiver.

As you look at it you mentally classify it with the $40 and $50 Brass Beds. It has an air of extravagance, and its appointments are most elaborate and beautiful. It looks to be worth every cent of $50, yet it costs here only $22 in any size — single, two-thirds, or double.

It is a very ambitious bed. It has the fashionable swell foot now so universally in demand, and the recently-patented twin-wheel castors. It is heavily trimmed, and has collars, clamps, balls, rosettes, etc.

The frames are of extra size, and are unusually decorative.

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Zion's Herald

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Zion's Herald

CHARLES PARKHURST, Editor
A. S. WEED, Publisher
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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Ocean Transportation

Last May we sent our first consignment of American steel to the great ship-building establishment of Harland & Wolff at Belfast, Ireland. It is now learned that the same firm has ordered 800 tons more from the same firm at Pittsburg, Pa. The plates ordered are 28 feet long and 5 feet wide; their weight is about two tons each. The fact that we can manufacture these at Pittsburg, send them by rail to Philadelphia, and then land them in Belfast for two dollars per ton less than they can be purchased in England, is a genuine eye-opener to all Europe. President Hill, of the Great Northern Railroad, recently declared that his road has been compelled to refuse the shipment of 60,000 tons of steel rails and 30,000,000 pounds of cotton — wanted in Asia — because of the lack of water transportation. All this does but emphasize the statement of Representative Dingley to the effect that the most immediate need of the United States is the adequate development of our merchant marine.

Casualties of the War

The latest reports give the losses in battle up to this time as 282 killed and 1,496 wounded. Full returns have not yet been received, and it is not unlikely the final footings will show an aggregate of 1,850. Measured by the results of the conflict, this loss is very small; measured by the time that has elapsed since the first gun was fired, it is about an average loss. The number killed will be very largely increased by the number dying from disease. In this respect the mortality will be very large. It is too early to estimate that, but from the Civil War some light may be obtained. From 1861 to 1865 we lost in battle 67,058; there died of wounds received in battle 43,012; and yet the total number of deaths in the Union Army was 359,528, of which 294,566 died of disease. The experience of all armies shows that disease is much more to be dreaded than bullets. We succeeded fairly well in escaping the bullets, but we were terribly unfortunate in the matter of disease.

In this connection it may be added that since March, 1895, Spain has sent 225,000 men to the West Indies. Of these 50,000 perished in Cuba; 73,000 were invalided home; and about 23,000 are on their way from Santiago. The troops returning will be disbanded.

The British West Indies

A meeting of the principal sugar-growers of the British West Indies will be held at Barbadoes next week. The failure of the British representative to secure the abolition of sugar bounties at the recent conference in Brussels has disturbed all the British islands that raise sugar, and the meeting next week will attempt to devise some means of saving the islands from ruin. The British taxpayer does not take kindly to the proposition to make large governmental loans to the impoverished islands, but without some relief even the best of them must needs fall behind. In the meantime there is a movement in Jamaica to ask Great Britain to cede that island to the United States, and the idea of the cession of other islands has occurred to several men prominent in West Indian affairs. There are many reasons why the islands would reap immense benefits from such a change of relationship, but it does not seem at all likely that Great Britain will consent to this, even if the delegates to the coming meeting, and a majority of voters, should ask for it. It is more likely that the solution will be found in reciprocity, which will open our markets free to the sugar of these islands. We may expect great changes in the British West Indian policy as one of the immediate results of our new possessions there.

The Austro-Hungarian Augsleich

The dual kingdom of Austro-Hungary has been trying to come to an agreement for dividing the common expenses of the government for more than a year. This agreement is called the Augsleich. The last one formulated expired in 1897, but as the authorities failed to agree on a new one, the prime ministers extended the old one for one year. By this agreement the Austrians pay 68.6 per cent., and Hungarians pay 31.4 per cent. The Austrians claimed that the Hungarians ought to pay 43.16 per cent. They subsequently reduced this to 36.4 per cent. Hungary refused to pay more than 33.2. Incidentally the matter of customs and commercial relations came up for settlement. The two prime ministers were commissioned to settle the dispute, and last week they held a conference with the Emperor at Ischl. It is reported that he informed the Austrian prime minister that he must find some means of accommodating himself to the Hungarian requirements. The Hungarians have had the advantage from the beginning. The Austrians made the mistake of introducing their domestic troubles and insisting that Hungary should make them national. But the Hungarians have the advantage of a constitution to which they are thoroughly loyal. The Austrian constitution was grudgingly granted by the monarchy and is not popular with a majority of the citizens. It is now announced that Austria has acceded to the demands of Hungary, but that the question of commercial relations will be left as it was before. In the meantime the Czechs are troubled lest the Emperor should be led to make further concessions to the German element in order to secure votes for the ratification of the new Augsleich. Under the circumstances it is not strange that there should be considerable excitement in both kingdoms.

The Economy of Intelligence

The American manufacturers have to pay the highest wages in the world. Some few short-sighted ones among them have complained, but the results abundantly prove that the intelligence of the American workman is worth more than it costs. In 1880 our imports of iron and steel amounted to $71,266,669; our exports amounted to $14,716,524. For the year ending June 30, 1898, our exports amounted to $70,367,527, and our imports to $12,615,913. In eighteen years we have almost exactly reversed the conditions. American enterprise with intelligent and well-paid labor enables us to lead the world in making watches, shoes, locomotives, bridges, stationary engines, sewing machines, bicycles, and many other articles for which there is large demand throughout the world. Germany and England have already taken steps to introduce American ideas into their manufacturing establishments, and all European manufacturers will have to follow their example. Cheap and serviceable goods are the product of expensive and up-to-date machinery, with well-paid, intelligent labor. Nothing is more openly apparent than the fact that cheap labor is the most expensive. This does not apply to machine government, especially the government of municipalities. In that respect the reverse holds true. We have the most expensive system of machine-made government in the world. It needs more intelligence at the polls, and more intelligent supervision everywhere.

The Heating Power of Wood

It is claimed that the old-fashioned ideas in regard to the superior qualities of hard wood for heating purposes are not in accord with the facts. A recent writer states that by a series of careful experiments he is satisfied that the reverse is true. Soft wood contains the

most heat, pound for pound. Not only that, but the least esteemed of the soft woods has the greatest heating power. Taking the much-despised basswood, or linden, as the unit, it is found that fir comes next with a heating capacity of .99; elm and pine are put at .98; maple and spruce, .96; white birch, .94; white oak, .92; and white beech and red beech, .91 and .90 respectively. This is a matter of surprise to people who have invariably preferred hard wood for heating purposes; but there does not seem to be any sufficient reason to question the accuracy of the experiments.

Great Britain in Africa

It is less than three years since Italy was defeated by Menelek. This marked the failure of Italy to found a colony in Northeastern Africa, after ten years spent in the attempt. It is recent news that the French expeditions commanded by Major Marchano, Captain Cassemajon, and Prince Henri d' Orleans, have come to naught. Now Great Britain once more comes to the front. Sir Herbert Kitchener, at the head of an army of nearly 80,000 British and Egyptian troops, has begun his advance on Omdurman. It is known that there are more than five times that number of Dervishes, with the Kalifa at their head. A battle is imminent, and before the end of another month we may learn that the warlike hordes have been utterly routed. This defeat will open the long-closed highway to the wealth of Central Africa; it will restore the blessings of civilization to the Upper Nile, and it will put an end to centuries of devastation. All Europe looks with confidence towards this new movement which comes just in time to open Africa as the centre of the next century's development. The Anglo-Saxon is everywhere. He lights the fires of civilization with the torch of war.

Central America

The attempt to unite the five republics of Central America is only partially successful. Three of them are practically agreed. These are Salvador, Honduras and Nicaragua. The constitutional convention has finished its work, and appointed commissioners to meet at Amapola, Honduras, on the 1st of November, to assume provisional powers for the United States of Central America. These commissioners will make provisions for an election the following month of a president, senators, representatives and federal judges. These officers are to be installed on March 1, 1899. It is unfortunate that the constitution was not submitted to the people for ratification, and it is also unfortunate that the other two republics dropped out of the plan. It is said they were jealous of Nicaragua, and especially of President Zelaya of that ambitious republic. Government is not as stable there as one could wish, but it is possible that the inauguration of a new republic may unite all the states in one. This will hasten the coming of the time when these countries will become as thrifty, prosperous and progressive as their enterprising neighbor which is officially known by the name of the United States of Mexico.

An Alabama Poor Richard

There was an alumni dinner at Ashfield, Mass., last week and some very distinguished speakers. Among them was Booker T. Washington. He spoke well and handsomely on his favorite theme of industrial education for the Negro. It is by this that the Negro must make himself felt as a permanent and substantial factor in the South. In spite of the present disfranchisement, "It is not in the province of human nature that the man who lives in the best house, owns and cultivates the best farm, and is the largest taxpayer, shall very long be denied all his rights simply because of the color of his skin." If Mr. Washington will publish an almanac, after the manner of "Poor Richard," and fill it with homely sayings such as that, he will do a great deal towards getting the Negro into that kind of a house. Pointing to the collapse of Spain because of her treatment of weaker races, he said, and said truly, that the most costly product that any State can grow is ignorance, poverty and crime. No nation can disregard the interests of any part of its constituents without peril to its strength and influence. Spain must be humbled because she has disregarded the claims of her alien subjects, and this is a lesson America ought not to lose.

Prohibition for Canada?

On the 29th of next month the voters of the Dominion of Canada will be called upon to say whether they are, or are not, in favor of a prohibitory law that will prohibit the manufacture and sale of intoxicating liquors, including cider. At various times Manitoba, Prince Edward Island, Ontario and Nova Scotia have voted on the question, the aggregate vote standing 264,000 in favor and 132,000 against prohibition — exactly two to one. There has been no vote in the province of Quebec, where the population is so largely made up of the French element, and where the anti-prohibition sentiment is apparently overwhelming. As the separate provinces do not possess the constitutional power to enact prohibition, there was no special effort made by those in favor of license to get out a full vote. It is impossible to determine the result from any expression made previous to this time. The prohibitionists are maintaining a brisk campaign, and holding enthusiastic meetings with the best of speakers. The liquor interest has not yet assumed an aggressive attitude, but it is believed that at the last moment there will be immense sums of money available to insure the polling of a full vote from that side. There is an undercurrent of feeling in the English provinces that hesitates to attempt the enforcement of prohibitory laws in the French province, and this will certainly prevent some believers in prohibition from going to the polls. The result will be awaited with unusual interest. If prohibition wins, it will be the greatest victory it has attained for many a year.

The Schoolhouse in Cuba

It is announced that the schools of Santiago are to be opened on the American plan. This will be an object lesson of some value. Popular education is not only unknown in Cuba, but the idea of free schools, wholly removed from sectarian influence, is about the most novel of any ideas likely to result from American occupation. There is very little information at hand in regard to the schools of Cuba, but the little we have is very suggestive. Santiago, at the time of the latest available report, had a population of 271,010. The total number of pupils reported in school, public and private, was 6,031. Of these 3,785 were white and 2,246 were colored. This is only a little more than two per cent. of the population. A Spanish report gives some figures respecting illiteracy for the three provinces of Havana, Porto Principe and Pinar del Rio. In Havana 47 white persons and 15 colored persons, out of every 100, were able to read and write; in Porto Principe there were 44 white and 28 colored; in Pinar del Rio only 17 white and 3 colored. Speaking another tongue than ours, without any knowledge of what our free schools are, so long accustomed to look to the church for everything pertaining to educational matters, and prejudiced against the Protestant Yankees, it is easy to see that the conquest of these Spanish islands, black with the superstition and ignorance of the Dark Ages, brings to the American people a task of such magnitude as to make the education of our own illiterates seem like a very simple thing in comparison.

The Missing Link

Professor Haeckel read a paper last week, at a meeting of the International Congress of Zoology, in England, in which he took the advanced ground that any further search for Darwin's missing link would prove unprofitable for the simple reason that there is no missing link. The distinguished scholar did not hesitate to declare that science has now established the absolute certainty that man has descended through various stages of evolution from the lowest form of animal life during a period estimated at a thousand million years. It is not so very long since Lord Kelvin put himself on record that the earth is not more than twenty-five million years old, so it is a little difficult to reconcile the two statements. Science is not wont to speak with quite so much of arrogance as is to be seen in Professor Haeckel's paper, and it is not to be wondered that the congress was not unanimous in supporting the advanced position taken by him. The steps of evolution were summarized as follows: "The monophyletic origin of all mammalia is no longer a vague hypothesis, but an accomplished fact. All the living and extinct mammalia which we know are descended from a single common ancestral form which lived in the Triassic or Permian period, and this form must be derived from some permian or perhaps carboniferous reptile allied to the Progonosauria and Theriodontia, which was derived from a carboniferous amphibian of the group Stegocephala. These amphibians in turn descend from Devonian fishes, and these again from lower vertebrates. Looking forward to the twentieth century, I am convinced it will universally accept our theory of descent." There seem to be

some rather broad gaps even in the summary, so that perhaps it would be well to allow some of the hunters of the missing link to continue their work for the present.

Pensions Still Increasing

It is a surprise to learn from the report of the Commissioner of Pensions that during the fiscal year ending June 30, 1898, the net increase of the pensioners from the late war was 56,718. It is now more than thirty-three years since the war ended, and yet there are 1,040,346 pensioners borne on the rolls. There can be no possible question but that the list might be very much smaller and still contain the names of all those who are fairly entitled to a pension. The time will come — indeed, it is near at hand apparently — when it will no longer be considered a heinous offense to say that there must be more discrimination used in pension legislation. A law ought long since to have been passed forbidding the payment of a pension to any widow who should marry a pensioner; but politicians are afraid of even that small modicum of relief. The local publication of the names of all pensioners is another safeguard to which no satisfactory objection can be offered. The pension list is a roll of honor. Every honest man ought to be proud that his name is there, and diligent to see that no unworthy name is placed by the side of his.

An Invitation to Peace

Europe, for once, has a genuine surprise. It came in the Czar's proposal for a peace conference. He has invited all the powers to send representatives to St. Petersburg to discuss the best method of putting an end to the militarism of Europe. This is much more surprising than any declaration of war, and a week ago would have been considered as about the most unlikely thing that could possibly happen. It is in many respects the most remarkable document issued in this century. Its language is eminently Christian, and the reasons for the invitation are couched in terms to which no political economist can take exception. It is addressed to all the governments represented at the Russian court. Rightly does the Czar say that the conference, by the help of God, will be a happy presage for the century which is about to open. It would indeed, as the document declares, converge into one powerful focus the efforts of all States sincerely seeking to make the great conception of universal peace triumph over the elements of trouble and discord, and it would at the same time cement the agreement by a corporate consecration of the principles of equity and right whereon rest the security of States and the welfare of peoples. Whatever may be the result, it certainly is a remarkable sign of progress that any ruler should have the courage to issue such an invitation.

The Progress of Peace

The President has named five men to represent the United States in formulating a treaty of peace. They are: Hon. William R. Day, who resigns the office of Secretary of State; Senator Cushman K. Davis of Minnesota and Senator Wm. P. Frye of Maine, the one the chairman and the other the senior member of the Senate committee on Foreign Relations; Mr. Justice White of the United States Supreme Court; and Hon. Whitelaw Reid, editor of the New York *Tribune* and ex-minister to France. It is an able and representative body of men, and although as diplomatists they will easily be outclassed by the representatives of Spain, they may safely be trusted to carry out the wishes of the President. The leading member of the commission is a personal friend of President McKinley, and knows his mind thoroughly concerning the matters to be adjusted. The two senators have had an honorable career in American politics, and while their knowledge of French, in which the discussions are most likely to be carried on, is exceedingly limited, they are representative Americans who will not suffer the country to lose anything that is rightfully hers. Mr. Justice White is a linguist, is acquainted with the Spanish methods of procedure, and is a Roman Catholic. While this last qualification will make him unpopular with many of our citizens, there is no doubt but that it will render him of special helpfulness to the commission. The islands to be annexed are Roman Catholic, and will probably long remain so. Mr. Justice White will be able to calm the fears of the Spanish representatives as to the absolute freedom of religion guaranteed every citizen of the United States. This will have an important bearing on the deliberations of the commission. Mr. Reid is perfectly at home in Paris, where the commission will assemble on the first of October, and his experience as a foreign minister will be of great advantage to the other members. There are some who have noted that as the commission is made up it will undoubtedly favor expansion; but in that, to the extent of at least the island of Luzon, it will have the support of a large majority of the people.

The troops have been hurried home from Santiago as fast as they could be loaded into the transports, and they have been landed at Montauk Point in reasonably good time. The condition in which they were landed, and the evidence of insufficient food and lack of medical attendance, have angered the American people as nothing in the conduct of the war has done before. Secretary Alger made a visit to Montauk and spent some time there, but he does not seem to have been impressed with the real condition of affairs. He has issued several letters explaining and defending his department, but it is not too much to say that they have not helped his cause in any degree. There will be an investigation, and one that will go to the bottom of things. If Secretary Alger is wise, he will inaugurate that investigation himself. On the other hand, it is but fair to say that a great deal of the sickness has been due to lack of discipline. Had all the regiments been as careful of sanitary regulations as the 8th Massachusetts, the mortality would have been very much reduced. It may also be questioned whether the delicacies supplied some camps with such a lavish hand did not contribute to the mortality. This does not excuse the subservience to red tape that has characterized the whole administration of the army organization, and of which, fortunately, there has been so little in the Navy. The Navy gets the honors of this war from first to last.

In Cuba matters are progressing quite as well as could be expected. The friction has perceptibly diminished, and as soon as all the different elements understand the purpose of the United States, we may hope for tranquillity on that much disturbed island. Reports from the camps of the Spanish soldiers still remaining in the province of Santiago are distressing in the extreme. Yellow fever is rampant, and the disheartened, half-starved soldiers have lost what little energy they had. The cities and villages are frightfully dirty and every condition invites pestilence. The starving are being fed as fast as rations can be got to them, but the condition of the roads makes this a very difficult matter.

It is announced that the commission appointed to arrange for the evacuation of Cuba will sail for Havana on Saturday in the auxiliary cruiser Resolute. Careful and elaborate instructions were drawn up for the guidance of its members before the President left Washington.

Affairs in Porto Rico cause some uneasiness, but thus far there is nothing to warrant any anxiety. The breaking out of typhoid fever among our soldiers has resulted in an order to send home all that can be spared. It looks as if this order were being carried out almost too liberally, for all the Spanish soldiers remain on the islands, and they do not get on well with the inhabitants. San Juan is held by the Spanish forces and controlled by Spanish authority. The commission to arrange for the evacuation of Porto Rico is scheduled to sail today on the steamer Seneca. Admiral Schley will hoist his flag on the New Orleans, which will be at San Juan on his arrival. It probably will not take long to place the United States in full control of Porto Rico. Once in control, the island will be governed in accordance with the admirable instructions issued for the government of the province of Santiago. No such destruction has taken place in Porto Rico as has taken place in Cuba, and consequently there is very little destitution.

Affairs at Manila are undoubtedly very much improved. This is largely due to the confidence which all parties have in Admiral Dewey. It is to be hoped that the President will not insist on the Admiral's return to the United States, for his presence in Manila will contribute more to the peace of the Philippines than ten regiments of soldiers. He has asked for another cruiser and a battleship, and there are rumors that the Oregon is to be sent to join his squadron, but this is doubtful. The despatches report that Gen. Merritt is on his way to Paris to meet the Peace Commissioners. The natives are also said to be about to send representatives to Paris to plead for a protectorate over such of the islands as may not be ceded to the United States.

In the meantime many regiments have been ordered to be mustered out, the naval reserves are being discharged, and the smaller auxiliary cruisers are being put out of commission. All signs point to peace.

THE DIGNITY OF OBSCURITY

ATTENTION was called some time ago to the striking fact that three of the most influential writers of the Church of England in the Victorian period occupied very humble pastorates, and were utterly neglected by the church they honored with their allegiance and service. John Keble, the poet of "The Christian Year," labored all his time in a little Hampshire parish. John Mason Neale, whose hymns are sung in all the churches, never received a higher ecclesiastical preferment than one worth five hundred dollars a year. Isaac Williams, the man of lofty life and endeavor, whom to know was a benediction, the expositor of remarkable spiritual insight and felicitous power of expression, never got beyond a curacy. All these men were buried alive in spheres where labor was hindered by the surroundings in which it was done; but before they were buried dead they rose superior to their environment, and left for the race a legacy which will keep their names in perpetual remembrance. They dignified obscurity by fidelity to their talents as well as to their daily tasks.

The hunger for fame or recognition is one of the most pathetic characteristics of the human heart. No man of ability or culture is altogether free from it. It burns like a fire in the eager days of young manhood, when the prizes of life seem near to the strong hand and resolute will, and even the disenchantments of middle age cannot quench the flame. Christina Rossetti sings of

> "The dark hair changing to gray
> That hath won neither laurel nor bay."

As the years pass on, men who set out with high hopes of making a name and a place for themselves in their profession, become thankful if they can till a little corner in the crowded vineyard, keep a roof over their heads, and secure a measure of comfort for the loved ones around the fireside. The bitter lesson has to be learned that obscurity is the lot of the great majority of mortals; and after the bitterness may and should come the sweetness of discovering that contentment and fidelity can dignify even obscurity.

The strength of the church of Christ is to be found in work done in obscurity. The great preachers, who gather around them admiring crowds, and the brilliant theologians whose opinions are trumpeted over the land, serve a noble function from which we would not detract by one belittling word; but it is the men of only average powers, who have contentedly given themselves over to lives of obscure drudgery for the sake of Christ and the Gospel, who, after all, do the indispensable, solid and abiding work. Readers of the writings of Thomas Carlyle will remember with what reverence he speaks of the ministers of Annandale who taught him in his youth, "hoary-headed and old men most of them, 'poor scholars and gentlemen of Christ.'" It was the memory of what they were and of what they did that restrained the merciless opponent of shams from making the most bitter attack of the century on the weakness of current Christianity. Some of them were men of such ability and attainments that in other fields of enterprise they could easily have acquired wealth and social position, but they consecrated themselves to their humble duties and to life-long poverty. They so dignified their obscurity that they filled the land with the fragrance of their saintliness, and built up character in the people under their care by the unwearying assiduity of constant sacrifice.

What was true of Scotland in the early days of Carlyle is equally true of the American continent today. Many unknown workers for God and for humanity are dignifying their obscurity by doing a work, under crushing discouragements and anxieties which grow greater every year, that is fit to stand the solemn scrutiny of the final tribunal, and that meanwhile builds a bulwark of righteousness against the tides of vice and error which threaten to devastate the country. Honor to whom honor is due! Members of the Church of Christ, while generous in their recognition of the leaders whose praise is on every lip and whose deeds are chronicled at length in every religious paper, should not forget the great army of humble workers, who, in obscure spheres of labor and amid depressing circumstances, toil faithfully at the task given them to do. Their reward is certain in the future; but life would be sweeter and stronger for them if part of it came in the present through larger recognition of their work of faith and labor of love.

THE NORTHWESTERN AGAIN IN A FRENZY

DR. EDWARDS is to be commiserated, for his constitutional mania has seized him again. We hoped he was recovering from his old malady, but it breaks out at its worst in the last issue of his paper. His delusion consists in impressions that the Civil War is still on, and that he must fight those fratricidal conflicts over again. He will neither be reconstructed himself, nor allow any one else to be. Any mention in his presence of the Civil War, or any reference to the Methodist Episcopal Church, South, in those unhappy days, becomes "a red rag" to infuriate him. Our readers are familiar with the much-discussed Methodist Publishing House Claim, which the last Congress allowed. Any discussion of this claim brought on Dr. Edwards' hallucination, and he became furious in his opposition to its allowance. He fought the bloody war over again, and charged our sister church with disloyalty. He advised and exhorted Congress not to allow the claim, and commanded President McKinley to veto the bill if it was passed. But the bill passed, and the President signed it despite his entreaties and threats.

It appeared later that the Senate had been deceived in the representations to members in regard to the arrangements which the Book Agents of the Methodist Episcopal Church, South, had made with one Stahlman who had acted as a lobbyist in connection with the passage of the act. As soon as these facts became known, over a month ago, we said editorially: —

> No real friend of the Methodist Episcopal Church, South, and certainly no member of our body who feels as he ought — that if our sister church suffers in any way, he suffers also — but must have been shocked and grieved at the revelations concerning the appropriation made by Congress in payment for damage to property during the civil war. Stripped of all sophistry and pretense, it is clear, as the Senate committee has reported, that the Senate was deceived in the action which it took by the deliberate statement of the book agents, Messrs. Barbee & Smith. There is, therefore, a taint upon this money which can never be removed. To keep it, under the circumstances, will do violence not only to the conscience and fair name of the Methodist Episcopal Church, South, but to Methodism at large and to all Christendom. Indeed, those holding merely the moral standards of business life are amazed at such practices. . . . The Board of Bishops have announced that if the Senate "by affirmative action" should declare that the bill was passed owing to misleading statements by the book agents of the church, Messrs. Barbee & Smith, they, the Bishops, would take proper steps to have the entire amount returned to the Government. We do not see how the Bishops can desire the Senate to express itself any more explicitly and emphatically than it has done through the report of the Senate committee of investigation.

Let it be noted that the Senate complained and investigated the matter, and made its report simply as touching the question of the employment of, and extravagant payment of, the lobbyist. The question of the loyalty of the Methodist Episcopal Church, South, and all other questions, *pro* and *con*, had been previously considered, and no less a man than our own Senator Hoar made a strong and convincing speech in favor of allowing the claim. But for the unreasonable amount allowed Stahlman, the matter would have ended with the appropriation — with the exception, perhaps, of occasional outbursts from Dr. Edwards. He has seized the general protest which has been made against the action of the book agents, Barbee & Smith, as the occasion to renew his attacks upon the Methodist Episcopal Church, South, and to rehash his accusations of disloyalty.

But the readers of the *Northwestern*, in common with Methodists generally, have become weary of Dr. Edwards' efforts to keep alive the animosities engendered by the Civil War. And so his critics have kept him busy interlining his charges against the Methodist Episcopal Church, South, with protestations of confidence in, and fellowship for, it. In the last issue he attempts to ride two horses at the same time — one a black charger armed to the teeth against one "McTyeire," "McFerrin," or some other "Mc.," "who deceived a Union officer" in 1862; and the other a white horse in peaceful trappings, from which he assures the Methodist Episcopal Church, South, that they are "all honorable men" and that he loves them with an abounding affection. He may succeed in deceiving himself, but certainly he does not delude his intelligent readers nor anybody in our sister church.

In order to make his charges against the loyalty of some "Mc." seem more

probable, and to involve ZION'S HERALD in his dilemma, he quoted an editorial paragraph in a HERALD of 1862 as a justification. Now we had not entered into that controversy, nor had we any desire so to do, believing that Congress and President McKinley were perfectly competent, without our advice, to rightly dispose of the case. We resented, therefore, Dr. Edwards' effort to thus involve this paper in the discussion as unnecessary and lacking in that considerate and fraternal spirit which should exist between brother editors. This brought on his mania again, as we have stated, and he out-Edwards himself in his reply. To the insinuations and intimations of ignorance and cowardice made against us, we shall offer no reply; he shall have a monopoly of that sort of controversy. But we do say, in closing, that the editor of the *Northwestern* should be restrained in these ebullitions. He is doing harm, and harm only. It was right that he should utter a strong protest against keeping the money allowed because the Senate was deceived in its action, but it was neither fraternal nor magnanimous to go back to those old charges of disloyalty and falsehood against the Methodist Episcopal Church, South. It is too late for that sort of practice. The best men in our sister church, as in our own, are praying and laboring with intense yearning and desire to heal the schism between these two bodies. Dr. Edwards is doing more to undo this anxious and earnest purpose than any one or all other men in our church. We cannot believe that he is fully conscious of the irreparable harm he is doing. He should be persuaded by some means to cease his woful work. What is the matter with him? Is his mania due to any unusual influence? What say his friends in the case?

PERSONALS

— Bishop and Mrs. Newman, who have sailed by the Anchor Line for Glasgow, will remain abroad until the last of September.

— Rev. Dr. Lasby, of the Central Ave. Church, Indianapolis, called at this office last week. He is visiting this city and Newport, R. I.

— Rev. Dr. E. L. Eaton, of First Church, Des Moines, owns a fine six-inch telescope, which he uses to advantage in his astronomical researches.

— During his presidency of the Wesleyan Conference Dr. Watkinson traveled nearly 17,000 miles and spoke or preached on an average about twice every day.

— We are gratified to note that Bishop Galloway, of the Methodist Episcopal Church, South, is to preach at the next session of the Rock River Conference, Chicago.

— Dr. T. P. Marsh, late president of Union College, is recovering from his serious illness and intends to take an appointment at the coming session of his Conference.

— Bishop Hartzell recently enjoyed a pleasant visit with his aged parents at Moline, Ills. His father is eighty-eight years of age, his mother eighty-two. Both are in good health.

— Dr. H. L. Lunn has for the present retired from active and regular participation in the Christian work carried on at the Regent Street Polytechnic, in order to assist Rev. H. Price Hughes in the work of the West London Mission during Mr. Hughes' year of office as President of the Wesleyan Conference.

— Li Hung Chang has a missionary lady as teacher in his family.

— Rev. Abram K. Street, the oldest minister in New Jersey Conference, died, Aug. 15, in Camden, N. J., aged 91 years. He was several times chosen as a delegate to the General Conference.

— Rev. Elmore Yocum, of the West Wisconsin Conference, attained his 92d birthday on Aug. 6; and on the following day Rev. A. D. Field completed a membership of half a century in the Rock River Conference.

— Mrs. Alice L. Haven, who died at Ann Arbor, Michigan, Aug. 16, was the widow of Prof. Otis E. Haven, formerly of Northwestern University, and a daughter-in-law of the late Bishop E. O. Haven.

— Miss Phinette K. Bristol has been appointed superintendent of the E. L. Rust Home at Holly Springs, Miss., and instructor in the nurse-training department. Miss Grace S. Dempster will be industrial teacher.

— George Coffey, a Wesleyan layman, who has for years been successfully carrying on a Chinese mission in Sidney, New South Wales, recently arrived in San Francisco, and is assisting for a time in the work of our Chinese Mission in that city.

— Miss Corinth L. Crook, Ph. D., has been elected to the professorship of German and French in the Illinois Wesleyan University. Miss Crook has lately returned from a third sojourn in Europe. She spent the last year in the University of Berlin.

— In a lengthy report in the Camden *Daily Courier* of Aug. 15, giving an account of the services at the Pitman Grove camp-meeting, mention is made of a sermon preached by Rev. Samuel McBurney as "the most eloquent preached during this camp."

— Miss Ethel C. Zimmerman, daughter of Rev. C. H. Zimmerman, of Evanston, Ills., left her home last Friday for Honolulu, where she expects to teach for two years in the Kamahameha school. She was graduated in 1895 from Northwestern University.

— Rev. Dr. and Mrs. C. A. Crane, of Saratoga St. Church, East Boston, will spend their vacation among friends in Jacksonville, Ills. Dr. Crane has been preaching to large congregations during the month of August. The entire work of his church is in a very encouraging condition.

— Dr. and Mrs. Benj. F. Leggett have determined to close their school — Ward Academy, Ward, Del. Co., Pa. — and retire from the educational field. After forty years of service in schools and seminaries, eighteen of which have been spent in their present location, they feel that they are entitled to a long vacation. Dr. Leggett will devote himself hereafter more particularly to literary work.

— Mr. George F. Joyce, principal of Dedham High School, and Miss Carrie A. Carroll, first assistant teacher, both well known in Dedham, were married on Thursday evening last at the residence of Mr Julius H. Tuttle on High Street. The ceremony was performed by Rev. E. W. Virgin. The marriage occurred under a floral bell, and the bride and groom were preceded by two lads and two misses carrying baskets of flowers. A collation followed, and a delightful occasion was enjoyed by all present.

— Colonel James Forney, who is in charge of the Spanish prisoners at Seavey's Island, off Portsmouth, N. H., donned the uniform of a private in 1861, and every move upward to his present rank has been earned by hard and gallant service. He fought under Farragut during the Civil War, and raised the first flag over the custom-house at New Orleans after the subjugation of that city. He commanded the 2d Battalion of Marines during the labor riots of the summer of 1877, and was highly complimented by the Secretary of the Navy and by General Hancock for his gallant conduct.

— Miss Louise Manning Hodgkins is visiting Mr. and Mrs. Joseph Cook at their summer home, Cliff Seat, Ticonderoga, N. Y.

— Mrs. Mary C. Littlefield, widow of the late Sylvester Littlefield, Esq., died suddenly at her residence in Alfred, Me., Thursday morning, Aug. 18. She was the daughter of the late Hon. Benjamin J. Herrick, long one of the pillars of the Methodist Church in that State, and sister of Hon. Horatio G. Herrick, of Lawrence.

— The *St. Louis Christian Advocate* (Church South) of last week contains the following: "Dr. Marcus D. Buell, dean of the Theological Department of Boston University, gave the commencement address at Baldwin University, Berea, Ohio. It was a masterful address on 'The Study of the Bible,' urging diligent study of the Word to meet and overcome the modern foe of 'higher criticism.'"

— Miss Merte Besse, a graduate of Ohio Wesleyan University and dean of the music department of the Normal School at Bloomsburg, Pa., a daughter of Rev. Dr. C. B. Besse, formerly a member of the East Maine Conference, now a member of the Southern Illinois Conference, stationed at Carbondale, Ills., was married to Dr. E. G. West, of Orange, N. J., July 14. Dr. West is a brother of Rev. F. L. West, of the Southern Illinois Conference.

— An irreparable loss has come to the home of Mr. and Mrs. Stephen O. Sherman, of Brookline, in the sudden death, at Sharon, Aug. 24, of their only son, David Cecil, a bright and promising boy of thirteen years. An interesting biographical sketch of the lad, who was a grandson of the late Dr. David Sherman, has been prepared for the obituary column by Rev. P. Ross Parrish, who has been supplying the pulpit of St. Mark's Church during the month of August, and will appear later.

— The return of Joseph Cook to his summer home at Lake George has been accompanied this year with unusual beneficial effects. He may be seen almost any day driving a fine pair of horses over the roads familiar to his youth, or with stout alpenstock taking summer rambles in the nearer neighborhoods. We yet expect to hear from this old defender of the faith in many a public place.

— Mrs. Mary A. Cox, widow of George P. Cox, died at Malden on Aug. 22. She had been a member of the Centre Methodist Episcopal Church for about fifty years. Funeral services were held on August 25 and were conducted by her pastor, Rev. Edwin H. Hughes, assisted by Rev. Joseph H. Mansfield, D. D. An obituary of Mrs. Cox will appear later. Generous in her life-time, she has also remembered many good causes in her will. After certain private bequests one-nineteenth of the residue is left to each of the following interests of our church: The Centre Methodist Episcopal Church of Malden; the auxiliary of the W. H. M. S. of the Centre Church; the auxiliary of the W. F. M. F. of the Centre Church; the Preachers' Aid Society of the New England Conference; and the Freedmen's Aid Society.

— The New York *Tribune* of last Friday contains this reference to Capt. Clark, late of the "Oregon:" "Capt. Clark is a stout, round-faced, jolly man. His eyes, set under shaggy eyebrows, fairly twinkle when he talks, and his laugh makes one feel at home at once in his presence. He dined with Medical Director Woods, at the latter's home, last evening, and had just come from the dining-room when seen by a *Tribune* reporter. He laughed heartily when told that

according to a dispatch he had been taken to the Naval Hospital on a litter. "Far from it," he said. "I arrived in Jersey City from Philadelphia at 4 o'clock, took the Annex ferry-boat to Brooklyn, and came up to the hospital here on a Flushing Ave. trolley-car. My hospital steward was the only one with me. No one recognized me on the way, and I had no trouble getting here. My health is pretty good now, and all that I need is a rest."

— Rev. P. Ross Parrish, who has supplied St. Mark's Church, Brookline, during the entire month of August, has made a very happy impression upon the church and the community. His sermons and his direction of the social meetings have been highly enjoyed. He will always receive a hearty welcome among us.

BRIEFLETS

Dr. Leonard, missionary secretary, says: "China must wake up or be carved up."

The General Conference of the Methodist Church in Canada convenes in September. We have arranged for a weekly letter from our regular Canadian correspondent, one of the most distinguished members of that church.

Rev. Dr. M. C. B. Mason has paid on the debt of the Freedmen's Aid Society $2 500 collected from the colored people alone. It is gratifying to know that the collections from the colored Conferences in the South, for the general work of the Society, have increased $2 000 the present year.

The *Advance* of Chicago, in quoting from some letters written home by soldiers, says: "A converted teamster of the First Maine spoke of a novel and yet a very good test to which his Christianity had been subjected: 'I was converted four weeks ago and am getting along finely. I know there is power in the Gospel, for it has kept me, and I am a mule driver. If a man can live a Christian life and drive mules, he can live it anywhere.'"

The *Michigan Christian Advocate*, which we love and admire, is apt to attempt great things, but the defense of Secretary Alger is its most stupendous undertaking. State pride had nothing to do with our hearty praise of Long and criticism of Alger. The order would have been reversed if Long had deserved it. When the truth is known, as it is sure soon to be, Michigan will not only blush for Alger, but for his *protégé*, General Shafter.

Popular Science News says that the hardest work a gunner is called upon to do is to stand the tremendous shock which follows the discharge of the gun. This statement suggests the fact that the hardest thing the faithful minister often has to do is to stand the shock which his preaching produces. If he be God's prophet and must speak the things which he has seen and heard in communion with God, whether his people will hear or forbear, then there will be a shock, consciences will be pricked, and somebody will be hurt. Then comes the hour when the minister, like the gunner, must simply submit to the shock and take the consequences at whatever cost. If judicious, he will be silent about his message and decline to discuss it or its effect, or to give any explanation or reasons for what he has said. One of the most spiritual and successful ministers we ever knew gave his people to understand that he was not to be approached at the close of his sermons either for commendation or criticism. It was a very wise practice, for a minister may often by discussing his sermon with a hearer take off the edge of the conviction which he has produced.

We are happy to notice that, after a discussion lasting a week, the board of censors of the Topeka Federation of Women's Clubs has excluded the Woman's Bible from its library on the ground that it "is written in a flippant, coarse, and inelegant style."

The Morgan Chapel Industrial School will open Saturday, Sept. 10, at 10 A. M., and will be held every Saturday forenoon during the public school year. This school is said to be the best and largest of its kind in Boston. While the system is the very latest, it is easily learned. Consecrated young ladies who want "to walk in His steps" are greatly needed as teachers. No better opportunity for earnest practical Christian service among the very poor can be found in Boston. Twelve volunteer teachers are now wanted. Car fares will be paid. Here is an opportunity for the Mercy and Help departments of the Epworth League and King's Daughters' Circles, as well as individuals, to become responsible for a class or department of the school. Please write or call on Mrs. E. J. Helms, Morgan Chapel, 87 Shawmut Ave., Boston.

Rear Admiral Sampson, while at Washington to meet the President by appointment, was interviewed. He is singularly unprejudiced and impartial in his judgments. In the matter of General Garcia and his difference with General Shafter, it is evident that Sampson fully sympathizes with Garcia, and believes that the trouble could have been avoided. Sampson is reported to have said: "Gen. Garcia is a grand old man, and I learned to admire him during my short stay before Santiago. I think it very natural that he should withdraw his men when it seems he was not invited to witness the surrender of Santiago. He had waged war in that country for five years, and even been captured once; and it was not out of the ordinary for him to set his heart upon seeing the fall of Santiago."

Why has preaching so largely lost the searching and convicting qualities which formerly characterized it? When Paul "reasoned of righteousness, temperance, and judgment to come, Felix trembled." But that was not an isolated experience with the great Apostle, nor is it to the minister who, like him, feels, "Woe is me if I preach not the Gospel." Something of the radical difference in the effect of preaching is perhaps occasioned by the modern views concerning future punishment and the necessity for the new birth. But more, we think, is attributable to the change which has come over the ministry at large. It must be confessed that those who now occupy the pulpits of the land do not manifest in face, in voice, and in the entire expression of the man, that they are God's representatives, to speak His truth to sinful men, to reason of righteousness, temperance and judgment to come. One would be led to query sometimes, as he sits in the pew and listens, if this world is not already redeemed, and if our companionship is not already among the saints. Even the little good that is in us is flattered and extolled until we are led to think more highly of ourselves than we ought to think. Is it any wonder that the services of the sanctuary thus become an anæsthetic, and that both sinner and consciously erring disciple are lulled into quietude and self-satisfaction? One of the most saintly and revered of our Bishops, in a recent conversation, noted this change in our preaching with profound apprehension. Will not our ministers especially take these things to heart and think and pray about them? We are sure that the measure of personal responsibility will be greatly quickened thereby. As our preachers come back to their pulpits after the season of vacation, shall they not be more supremely anxious to declare the whole counsel of God?

Col. Roosevelt has ordered medals struck off for his "Rough Riders," and when they are mustered out each man will receive one. The men from Tampa who did not get to the front will get medals the same as those who served in Cuba.

Want the Appropriation Returned

THAT there is a determined purpose on the part of the representative and responsible members of the Methodist Episcopal Church, South, to relieve that body from reproach in connection with the appropriation of Congress for the Publishing House Claim, seems clearly evident. Dr. Hoss, editor of the Nashville *Christian Advocate*, the efficient organ of the church, has emphatically advocated the restitution of the money. Dr. Tigert, editor of the *Methodist Review* of our sister denomination, expresses himself thus unequivocally in the September number: —

"The impression seems to prevail in some quarters that since the Bishops have, apparently, declined, for the present, to call a General Conference, they expect to do nothing further, leaving the church to find her way out of the wilderness as best she may. We cannot believe this to be true. Never has the Methodist Episcopal Church, South, found herself in a more difficult, delicate, or perilous situation. The pledge of the Bishops is now the only deliverance operating a suspension of judgment in Christendom. Their general language about 'taking the proper steps to have the entire amount returned to the Government' has great latitude of meaning and applies in many directions. The secretary of the college of Bishops has sent to the Vice President of the United States in his character as president of the Senate official notice of the action of our episcopal college concerning the return of the money to be laid before the Senate. No worse calamity could overtake our church than for this business to rest as it is for a quadrennium. Should no distinct and satisfying settlement be reached in the meantime, the Annual Conferences will take such action as their wisdom may dictate — in the fear of God and the love of His church. The issue has risen far above questions of technical difficulty. Personal recrimination has neither pertinency, dignity, nor use. Everywhere men of issachar, who have understanding of the times, must and will rise up to declare what Israel ought to do. Free speech and a free press, whatever their possible abuse, must perform their sacred functions. No policy of suppression or silence will meet the emergency. The laity have rights and duties which cannot be devolved upon the clergy. The merely personal bearings and issues, however painful, are the smallest now involved. Speedily a way must be found for a *bona fide* tender to the Government of the United States of the entire sum appropriated for the relief of the Publishing House, or our title and relation to it will remain forever smirched. A good name is rather to be chosen than great riches."

Not a Religious War

HAROLD FREDERIC, the distinguished London correspondent of the American press, in his last letter gives expression to these judicious and weighty opinions: "The selection of Mr. Whitelaw Reid and Justice White for places on the peace commission is regarded here with very sincere satisfaction. Mr. Reid's diplomatic qualities are well known and appreciated in London and Paris, but it is the appointment of Justice White which finds most favor with the lovers of fair play. This is on account of the delicate and difficult questions which are sure to arise in dealing with religious interests in the Philippines. One of the most mischievous inventions which floated in the early days of the war, and against which I protested in these dispatches, was the fiction

that this was a struggle of Catholic Spain against non-Catholic United States. It is true that the attempt to fasten religious labels upon the war and to impart religious bias and bitterness of the most cruel kind to it met with partial failure, but a finishing blow to any such libellous inventions is given by the appointment of this Catholic judge. What enormous interests are involved will be made clear when the commissioners are fairly started in their work, and it is not too much to say that the whole Catholic world looks on resignedly, secure in the belief that justice will be done."

Only a little sober and right thinking is necessary to persuade every unprejudiced American that this Government must be true to its historic genius and traditions in dealing with the religious faiths of the peoples of Cuba, Porto Rico, and the Philippines. It must not be forgotten that our fathers came to these inhospitable shores to secure the one priceless boon of religious freedom, and that they embedded that principle and right into the Constitution of the United States in the article which begins with the declaration: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." That is the Magna Charta of religious freedom to all American citizens and to all peoples who are to be governed by, or take the powers of self-government in any degree from, this nation. The Roman Catholic Church possesses exactly the same rights in this country that the Protestant Church does. Does any one, in common candor and reason, suppose that one principle is to prevail in the treatment of the Roman Catholic Church in the United States, and quite another in dealing with it in our new possessions? Without doubt that church is to be greatly modified and restricted in prerogative and power in those islands by the silent force of our fundamental principles of religious freedom and tolerance, and because under our administration church and state must be separated. But the radical changes which are sure in good time to come will be best brought about by the exercise of that brotherly consideration and spirit of fair play between Protestantism and Catholicism which so generally and grandly prevail in this land. We did not enter upon a religious war with Spain, nor will our splendid victories be turned into that kind of a conquest.

A BOOK TO MAKE MEN THINK

IN our opinion, any fresh, able discussion of the great questions centering around "sin and holiness" is to be welcomed, for only by continual endeavor can the mind of any individual or of the church at large reach satisfactory conclusions on this extremely important subject. Hence we thoroughly approve the publication by our Book Concern of the volume with this title from the pen of Dr. D. W. C. Huntington, chancellor of the Nebraska Wesleyan University. Very nearly thirty years ago Dr. Huntington, then pastor of Asbury Church, Rochester, published a pamphlet entitled, "What Is It to be Holy?" and the present book, "Sin and Holiness; or, What It Is to be Holy," is an enlargement of that brochure, with some unimportant modifications. To appreciate the sweep and scope of the work, our readers must study it for themselves, as we hope they will. Its main positions we can, however, briefly epitomize.

The author says that entire sanctification is "a state attained subsequent to the hour of justification and regeneration," "a state of unreserved consecration to God," "a state in which, by the power of God through faith, the Christian believer is kept from committing sin." "It is the same in kind as regeneration, differing from it in the fact of continuousness, permanency." "Entire consecration up to the measure of light is a condition of justification. Entire consecration kept up to increasing light is a condition of retaining a justified state. Consecration to God is, from its very nature, always entire for the time; that is, it is always up to light and capacity, or it does not exist at all. A consecration known to be partial, and mixed with resistance to the Divine will, is no consecration at all. Consecration must keep pace with apprehended obligation, or it fails to be consecration, and the soul falls into sin." "Every regenerated soul is for the time being" — that is, at the time of regeneration and a period, long or short, afterward — "consecrated to God up to the full measure of knowledge," and hence must be accounted entirely sanctified for that space; but he is not sufficiently empowered to abide without interruption in this state, and therefore it cannot be ascribed to him as a permanency. The author fully agrees with Dr. Whedon that "the permanent continuity of absolute justification would be the highest sanctification."

This is the central thought of the volume. "So long as consecration on the part of the new believer continues entire, that is, up to the measure of apprehended obligation, and his faith remains unwavering," he is entirely sanctified. "During any period long or short through which his consecration and faith waver, he is not wholly, continuously sanctified." In other words, entirety as applied to sanctification simply means continuity. Partial sanctification is not partial so far as extent or depth goes, but only with respect to duration. It is an intermittent state, wherein a person lives perfectly most of the time, but has occasional lapses into sin. Entire sanctification is a permanent state, wherein no sin is committed. The author makes no attempt to define the extent of continuousness which would be necessary to warrant the application of the term entire. It would be interesting to know whether one sin a month — and certainly if sin be taken in the strictest sense, as covering, for example, all failure to make the swiftest possible progress, that would be a very rare and almost impossible attainment — would be considered sufficient to break the continuousness of the state; or whether years without the slightest sin are necessary before one is entitled to count himself entirely sanctified.

The author occupies a large portion of his book — nearly one-third of the whole — in a labored effort to show that John Wesley is on his side; in other words, that his view is Wesleyan, and so can be accounted orthodox. He has brought forward a great many quotations that appear to substantiate this; but he has not dealt with a large number of other quotations that might be made which tend to show just the opposite. We do not think he will for a moment convince his opponents that they have totally misapprehended the views of Wesley. Nor do we see why it should be deemed of such paramount importance to find out just what Wesley believed, and to maintain, as Dr. Huntington essays to do, that he was not "obscure, confused, or inconsistent with himself." This great and revered leader never claimed to be infallible, and no man forfeits his right to a place in the Methodist Church today by differing, on some points of theological nomenclature, with the founder; for if that founder lived at the present time, it is more than probable that he would put many things differently.

Dr. Huntington's discussion of sin is admirable. He holds the word strictly to one meaning — as he claims that Wesley does — "voluntary transgression of known law." "Sin begins," he well says, "when the soul begins its consent to that which is known or believed to be sin." He also treats depravity in like sensible fashion, declaring that it is not sin, but only "the results of sin," "the effects of ancestral sin," "what we inherit from Adam." "It is caused, and so comes under the law of necessity, while sin is the voluntary consent of the will to that which is known to be contrary to the Divine law under conditions in which opposite action is possible." The terms "inbred sin," "birth sin," "original sin," which have been in past ages applied to it, are gross misnomers. Depravity is "inherited derangement, perversion, disorder," which has come to us by the inevitable provision of fixed laws — our misfortune, not our fault, not a creation, and hence not admitting of annihilation; "if it did, annihilation is not sanctification."

The author repudiates with all his soul the theory that entire sanctification consists in the destruction or extirpation of inbred sin or depravity, and he dwells at considerable length on the many evils which have cursed the church in consequence of this view. His discussion would be much more complete and satisfactory, however, if he told us clearly, which he does not at all, what the entirely sanctified believer's relation to depravity is. This seems to us a radical defect in the book. It is very full and excellent on the subject of sin, but very weak and defective on the subject of depravity. It seems to us, also, a great pity that he should deliberately use the terms "holiness," "entire sanctification," and "Christian perfection" as synonymous; thus, in effect, taking away from nearly all the church the appellation holy; although he does, on one page, say, somewhat inconsistently "holy character and life belong to all true Christians."

The book has this and other blemishes which might be named, that will prevent it, we think, from meeting very wide acceptance. Nevertheless, as we said at first, we welcome its appearance. It will do great good in many directions. It speaks from experience, its spirit is excellent, its style is admirable, and even where it does not carry full assent for its conclusions it will set people to thinking along these lines which are far too commonly ignored by the great majority of our ministers and members.

LABOR

REV. ARTHUR J. LOCKHART.

Brother of toil, what seemeth thee
The noblest and the best —
Life's labor, which hath power to be
The parent of its liberty,
Or an inglorious rest?
This busy world of brain and heart
Is pressing forward still
To higher thought, to nobler art,
To more consummate skill.

For thy divine estate contend,
As for thy daily bread;
Call God and thy right arm thy friend,
And win thine object in the end;
Most thine own weakness dread.
"Not failure, but low aim, is crime," —
For so the poet saith;
Who runs the race with Truth and Time
Shall reach the goal at death.

Then spend not all thine hours in dream,
Though bright the vision glow;
With thought intense, with toil extreme,
The fleeting moment still redeem,
And on to duty go.
What is the thing thy hand can do,
Or that thy heart can feel?
What marvel, hidden hitherto,
May not thy mind reveal?

Brown-handed follower of the plough,
That turn'st thy furrows o'er,
Behold thy fields and orchards blow,
Thy corn, with ribs of golden glow,
Springing a plenteous store!
When autumn bends the fruited bough,
And heaps th' abundant soil,
Comes sweet content with sweated brow,
And thankfulness with toil.

And ye who put the ocean-foam
Beneath your slippery tread, —
From hollow-sounding seas ye come,
Bringing the wealth of nations home,
Bringing the children's bread;
Sail on! with pennon bright above,
And every sheet unfurled,
To link the golden chain of love,
And reach it round the world!

And ye, blest children of the light,
Who Love's behests obey,
What can your tearful toil requite,
Who lead God's offspring out of night
Into His wondrous day?
'Tis surely yours, that better part,
If brave and kind and true;
His richest joy possess your heart,
His noblest work ye do!

O men of weary brain and hand,
At Labor's ceaseless loom,
Count earnest, gracious manhood grand,
O'er ancient name, or classic land,
Or consecrated tomb.
The proud in vain your worth despise;
Ye mark each futile sneer,
And hold a Man, in humblest guise,
The equal of the Peer.

Never by sloth or idle ease
Shall man or mind progress;
For such degenerate things as these,
If gifted with the power to please,
Have not the power to bless.
They never yet have had control
Of noble end or aim;
They never gave the gifted soul
To glory or to fame.

Give me, O Life! the power to do
His will who bade me live.
Suffice these useless years; renew
The strife relaxed; for passing few
Have all *that power* can give.
Let me cast off my rusty chain —
These fetters vile and grim;
Give me new life in every vein,
New strength in every limb.

Hampden, Me.

MORE PEACE PROTOCOLS

PRESIDENT WILLIAM F. WARREN.

"THE indications of a concordat between theology and anthropology are cheering." Thus wrote, a year ago, Dr. C. M. Tyler, professor of the History and Philosophy of Religion in Cornell University. The book which he thus introduced, "Bases of Religious Belief," while professing fidelity to all the principles of scientific method and to all the known facts of anthropology, revived the theologic doctrine of pre-Adamic sin, and closed with an eloquent eulogium of the one Perfect Man and of the salvation that has come to the world through Him. Professor Tyler argues, it is true, against the doctrine of the Fall of Man as presented in Augustinian theology, but he advocates the idea of the fall of the created "monads" which constitute the physical and spiritual cosmos, and maintains the redemptive purpose of God in the world's total history.

In England, at about the same date, Mr. F. B. Jevons was making known the results of his long years of study in the anthropological field, entitling his book, "An Introduction to the History of Religion." His investigations into the types and phases of the lowest religions were conducted in strictest conformity to the methods and principles of scientific anthropologists, but the conclusions reached were far from harmonizing with those of Herbert Spencer, Tyler, Huxley, and their numerous followers. In fact, back of all animism, and naturism, and totemism and ghost worship, he found it necessary on purely scientific grounds to postulate a precedent monotheism. To workers in the theological, and to workers in the scientific, camp this outcome was equally a surprise. Both began to wonder whether the universal scientific rejection of primeval monotheism was after all to prove premature and indefensible.

Just now, somewhat to his own surprise, another investigator in this field has arrived at conclusions wholly at variance with prevailing scientific theories. In his new book, "The Making of Religion," the well-known author, Andrew Lang, LL. D., of the universities of St. Andrews, Scotland, and Oxford, England, makes a remarkable contribution to current discussion. Two questions receive particular attention: First, the question whether hypnotic and "supernormal" experiences (whatever their ground, or their groundlessness) may not have exercised an as yet but imperfectly appreciated influence upon the development of religious ideas and beliefs among the earliest men; second, the question whether certain neglected facts relating to the religious beliefs of the lowest and most isolated of human tribes do not render incredible the theory that religion originated in ancestor-worship, and even the theory that animism preceded monotheism. The first eight chapters are devoted to the first inquiry, the last nine to the second. As will readily be seen, the two questions are by no means dependent on each other, and on some accounts one might wish that the author had given us his discussions in two separate books instead of in one. The author himself remarks that he is perfectly aware that the character of the earlier part of the work "must injure any effect which the argument of the latter part might possibly produce upon critical opinion." At the same time no thoughtful reader will wish that the earlier part had been left unwritten.

The strongest and freshest feature of the work is its statement of critically-sifted evidence that the lowest and most savage tribes of men on their earliest discovery by civilized observers have been found to be in possession of the idea of a Supreme God, Himself morally pure, the Creator of the world, the Father and Friend of men. To use the words of the author: "In their hearts, on their lips, in their moral training, we find (however blended with barbarous absurdities and obscured by rites of another origin) the faith in a Being who created or constructed the world; who was from time beyond memory or conjecture; who is eternal, who makes for righteousness, and who loves mankind. This Being has not the notes of degeneration; His home is 'among the stars,' not in a hill or in a house. To Him no altar smokes, and for Him no blood is shed." Then quoting Paul's declarations on Mars Hill, the author adds: "That the words of St. Paul are literally true as to the feeling after a God who needs not anything at men's hands, the study of anthropology seems to us to demonstrate." How men of such lowest intellectual capacity should come into the possession of so exalted a religious conception the author does not undertake to show, but insisting on the fact that it is so possessed, he two or three times intimates that science can as yet give no better explanation than that given by St. Paul when he says that God has "not left Himself without witness" (Acts 14: 17); and that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal powers and godhead" (Rom. 1: 20).

No chapter in the book will be more keenly enjoyed by the theological reader than the one entitled "Theories of Jehovah." In this Mr. Huxley's "Science and Hebrew Tradition" receive particular, though not exclusive, attention. Herbert Spencer, Robertson Smith, Stade and others are remembered. The concluding paragraph of the chapter seems worthy of quotation in this place. He says: —

"It appears then, if our general suggestion meets with any acceptance, that what occurred in the development of Hebrew religion was precisely what the Bible tells us did occur. This must necessarily seem highly paradoxical to our generation; but the whole trend of our provisional system makes in favor of the paradox. If savage nomadic Israel had the higher religious conceptions proved to exist among several of the lowest known races, these conceptions might be revived by a leader of genius. They might, in a crisis of tribal fortunes, become the rallying point of a new national sentiment. Obscured, in some degree, by acquaintance with the 'idols of Egypt,' and restricted and localized by the very national sentiment which they fostered, these conceptions were purified and widened far beyond any local,

tribal, or national restrictions — widened far as the *flammantia mœnia mundi* — by the historically unique genius of the Prophets. Blended with the doctrine of our Lord, and recommended by the addition of Animism in its pure and priceless form — the reward of faith, hope and charity in eternal life — the faith of Israel enlightened the world. All this is precisely what occurred, according to the Old and New Testaments. All this is just what, on our hypothesis, might be expected to occur if, out of the many races which, in their most backward culture, had a rude conception of a moral Creative Being, relatively supreme, one race endured the education of Israel, showed the comparative indifference of Israel to Animism and ghost-gods, listened to the Prophets of Israel, and gave birth to a greater than Moses and the Prophets. To this result the Logos, as Socrates says, has led us, by the path of anthropology."

The book here noticed should be read not only by all persons interested in current speculations relative to the history and philosophy of religion, but also by all particularly interested in psychology, clairvoyance, hallucinations, trances, spiritual "possessions," ghost-lore, etc. The chapter on "Crystal Visions, Savage and Civilized," is a fuller treatment of the subject than I have before met. The mental attitude of the author is also worthy of all commendation. Throughout he is singularly undogmatic, judicial, truth-loving, scientific in the best sense. The work is a later and fuller draft of a course of "Gifford Lectures" recently delivered. To those who have known its versatile author only as revealed in imaginative and mythological literary work, it will disclose new and interesting aspects of character and scholarship. To him, and to Mr. Jevons, investigators into the origin and earliest forms of religion are indebted for two of the most important contributions produced in recent years. Both illustrate the indispensableness of the broadest and most thorough study of religion; both are noble contributors toward the concordat of which we spoke at the head of this paper.

Boston University.

A LITERARY MODEL

NOT only a great preacher, but a great book-maker, has come to his throne to rule for many years. We refer to Rev. Newell Dwight Hillis, D. D., of Chicago. His volume, "A Man's Value to Society," quickly ran through seven editions, and is now having a large sale. Perhaps no American author is commanding to the same degree so largely the attention of the thoughtful reader. Dr. Hillis' way of putting things is very forceful and attractive, and his style is well-nigh faultless. The young author — for he is still young — often has faults of expression to overcome; but if Dr. Hillis has them, we are not sufficiently critical to discern them. His books are, therefore, not only very suggestive and stimulating in their thought, but are especially fascinating and educational as models of pure style. For this reason the attention of our ministers is especially called to his volumes. As the artist studies assiduously the best models, and the musician the great masters, so the preacher should seek constantly the companionship of those who think clearly and express themselves lucidly. We may grow into the likeness of our ideals and models; and it is because of this important fact that we give our readers an opportunity to study Dr. Hillis in his last book, and to become familiar with him. But before we present the gems, let us catch a glimpse of the author's personality.

Newell Dwight Hillis, when only thirty-six years of age, became the successor of David Swing as pastor of Central Church, Chicago. He graduated at Lake Forest, Illinois, in 1884; at McCormick Seminary, Chicago, in 1887; became pastor of churches at Peoria and Evanston; received the degree of D. D. from Northwestern University in 1894. From a fine character sketch of Dr. Hillis in the *Bibliotheca Sacra* for July we take the following paragraphs: —

"Dr. Hillis is as unique in his own way as Swing was in his. Like Swing, he has a refined and keen sense of the humorous. Wit and humor are founded on the incongruous and the illogical. Surprise is an element that is enjoyable. A mind that is orderly, logical, and founded on deep verities easily discovers the incongruous, the absurd, the amusing. This mental characteristic lent a charm to Beecher's speeches and sermons; it was ever present in a dignified way in Swing, and it characterizes Dr. Hillis' writings.

. . . . . .

"Dr. Hillis assumes, and rightly, that Christianity is now established, that the character of Christ is the greatest miracle of the New Testament, for it has defied the worm and the rust of time. It needs no apologies or explanations, but simply exemplification and amplification. This is a deeper and a broader faith than the dogmatist or the apologetic scholar can boast, for it finds in Christ sufficient merit as the ideal unit of society to need only interpreting. . . . Although not an evangelist, Dr. Hillis has a system of truth that is evangelical, for the centre of his planetary system is the same as that of the New Testament. His ideal is the Christ.

. . . . . .

"Swing dreaded personal contact with men; Hillis feeds upon friendships, and is generous and loyal to his friends. One knew David Swing best when he was on the platform, for there he spoke the deepest sentiments of his heart, but away from that he was diffident, shy, even cold and uninteresting. Hillis, on the contrary, is warm, affectionate, and helpful in his friendships. This peculiarity of Swing's offended many, and easily passed for insincerity, for it dreaded the personal contact. One lost the focus on Swing the moment he stepped from the platform, while Hillis is seen in a clearer light in his personal and domestic relations. . . . Webster and Beecher were both simple, as was Lincoln, and Phillips Brooks pronounced these the three greatest Americans. There is not a sentence in all of Hillis' writings that is involved, ambiguous, or muddy. A high line of thought clothed in simple language is his marked characteristic. Small ideas may need lung power or gesture to float them, but large thoughts and lofty ideals can stand of their own weight, they ask not for scaffold or support.

. . . . . .

"Dr. Hillis finds friends everywhere, among rich and poor alike. In a word, then, Dr. Hillis has the poetic temperament, the artistic sense, the fine perception of truth, the refined sentiments and noble ideals in all shapes and colors, the qualities that so characterized Swing. The application of those qualities to religious themes with a vigorous common sense and a deep love of the truth must find appreciation wherever there are minds that think or hearts that love. But Dr. Hillis has some qualities in a superior degree, the element of conscience no less than of intellect, the vigor of will no less than refinement of sensibility. Hence he is more heroic than Swing. He is more of a Spartan and none the less an Athenian."

His last volume is entitled, "The Investment of Influence: A Study of Social Sympathy and Service." It is published by Fleming H. Revell Company, Chicago. Perhaps nothing in the volume more completely reveals the charming individuality of the man than his

DEDICATION.

Many years have now passed since we first met. During all this time you have been an unfailing guide and helper. Your friendship has doubled life's joys and halved its sorrows. You have strengthened me where I was weak and weakened me where I was too strong. You have borne my burdens and lent me strength to bear my own.

Because I have learned from you in example, what I here teach in precept, I dedicate this book

TO YOU

— whether toiling in field or forum,
in home or market place,

TO YOU — MY FRIEND.

We now present a paragraph taken from each chapter of the book, with the chapter's title: —

INFLUENCE, AND THE ATMOSPHERE MAN CARRIES.

Had we tests fine enough we would doubtless find each man's personality the centre of outreaching influences. He himself may be utterly unconscious of this exhalation of moral forces, as he is of the contagion of disease from his body. But if light is in him he shines; if darkness rules he shades; if his heart glows with love he warms; if frozen with selfishness he chills; if corrupt he poisons; if pure-hearted he cleanses. We watch with wonder the apparent flight of the sun through space, glowing upon dead planets, shortening winter and bringing summer, with birds, leaves and fruits. But that is not half so wonderful as the passage of a human heart, glowing and sparkling with ten thousand effects, as it moves through life.

LIFE'S GREAT HEARTS, AND THE HELPFULNESS OF THE HIGHER MANHOOD.

It is given to affection alone to enter the sacred inner precincts. But once the good man comes his power is irresistible. Witness Arnold among the schoolboys at Rugby. Witness Garibaldi and his peasant soldiers. Witness the Scottish chief and his devoted clan. Witness artist pupils inflamed by their masters. What a noble group is that headed by Horace Mann, Garrison, Phillips and Lincoln! General Booth belongs to a like group. What a ministry of mercy and fertility and protection have these great hearts wrought! Great hearts become a shelter in time of storm.

THE INVESTMENT OF TALENT AND ITS RETURN.

To Abraham Lincoln also came the word: "Give and thou shalt receive!" Sitting in the White House the President proclaimed equal rights to black and white. Then, with shouts of joy, three million slaves entered the temple of liberty. But they bore the emancipator upon their shoulders and enshrined him forever in the temple of fame, where he who gave bountifully shall receive bountiful honor through all the ages. There, too, in the far-off past stands an uplifted cross. Flinging wide His arms this crowned Sufferer sought to lift the world back to His

Father's side. In life He gave His testimony against hypocrisy, Phariseeism and cruelty. For years He gave Himself to the publican, the sinner, the prodigal, the poor in mind or heart, and so came at length to His pitiless execution. But, having given Himself in abandon of love, the world straightway gave itself in return.

VICARIOUS LIVES AS INSTRUMENTS OF SOCIAL PROGRESS.

The eleventh chapter of Hebrews has been called the picture-gallery of heroes. These patriots and martyrs who won our first battles for liberty and religion made nobleness epidemic. Oft stoned and mobbed in the cities they founded and loved, they fled into exile, where they wandered in deserts and mountains and caves and slept in the holes of the earth. Falling at last in the wilderness, it may be said that no man knoweth their sepulchre and none their names. But joyfully let us confess that the institutions most eminent and excellent in our day represent the very principles for which these martyrs died and, dying, conquered. For these heroes were the first to dare earth's despots. They won the first victory over every form of vice and sin. They wove the first threads of the flag of liberty and made it indeed the banner of the morning, for they dyed it crimson in their heart's-blood.

GENIUS, AND THE DEBT OF STRENGTH.

Here are the man and woman, set each to each like perfect music unto noble words, and one is taken — but Robert Browning was left to dwell in such sorrow that for a time he could not see his pen for the thick darkness. Here is the youth who by one sin fell out of man's regard, and struggling upward, found it was a far cry back to the lost heights, and wrote the story of his broken life in the song of "the bird with the broken pinion, that never flew as high again." Sooner or later each life passes under bondage.

THE TIME ELEMENT IN INDIVIDUAL CHARACTER AND SOCIAL GROWTH.

For all lovers of their kind, nothing is so hard to bear as the slowness of the upward progress of society. It is not simply that the rise of the common people is accompanied with heavy wastes and losses; it is that the upward movement is along lines so vast as to make society's growth seem tardy, delayed, or even reversed. Doubtless the drift of the ages is upward, but this progress becomes apparent only when age is compared with age and century with century. It is not easy for some Bruno or Wickliffe, sowing the good seed of liberty and toleration in one century, to know that not until another century hath passed will the precious harvest be reaped. Man is accustomed to brief intervals.

THE SUPREMACY OF HEART OVER BRAIN.

Today there has sprung up a rivalry between brain and heart. Men are coming to idolize intellect. Brilliancy is placed before goodness and intellectual dexterity above fidelity. Intellect walks the earth a crowned king, while affection and sentiment toil as bond slaves. Doubtless our scholars, with the natural bias for their own class, are largely responsible for this worship of intellectuality. When the historian calls the roll of earth's favorite sons he causes these immortals to stand forth an army of great thinkers, including philosophers, scientists, poets, jurists, generals. The great minds are exalted, the great hearts are neglected.

RENOWN THROUGH SELF-RENUNCIATION.

Society makes haste to forget him who remembers only himself. As there can be no illiterate sage, no ignorant Shakespeare, so history knows no selfish hero. For the mercenary forehead memory has no wreath. A sentinel with a flaming sword guards the threshold of the temple of fame against those aspirants named Ease, Avarice, Self-indulgence.

THE GENTLENESS OF TRUE GIANTHOOD.

Purity in others has been cold and chaste as ice. How strange that in Him purity had an irresistible fascination, so that the corruptest and wickedest felt drawn unto Him, and "depravity itself bowed down and wept in the presence of divinity." What all-forgiving love, what all-cleansing love, in one who by a mere look could dissolve in repentant tears men long hardened by vice and crime! What an atmosphere of power He must have carried, that by one beam from His eye could smite to the very ground the soldiers who confronted Him! Did ever man have such a genius for noble friendship? What bosom words He used! What love pressure in all His speech!

THE THUNDER OF SILENT FIDELITY.

The great Italian first noted that thrice only did Christ stretch forth His hand to build a monument, and each time it was to immortalize a deed of humble fidelity. Once a disciple gave a cup of cold water to one of God's little ones, and won thereby imperishable renown. Once a woman broke an alabaster box for her master, and, lo! her deed has been like a broken vase, whose perfume has exhaled for two thousand years, and shall go on diffusing sweetness to the end of time. Last of all, after the rich men of Alexandria had cast their rattling gold into the brazen treasury, a poor widow cast a speck of dust called two mites, and, lo! this humble deed gave her enduring recollection.

INFLUENCE, AND THE STRATEGIC ELEMENT IN OPPORTUNITY.

Destiny is determined by our use of our critical hours. It is as if life's great issues were staked upon a single throw. Not but that the forces we neglect are permanent. It is that the strategic condition has passed out of them. The sluggard driving his plow into the field in July has sun, soil and seed, but the torrid summer refuses to perform the gentle processes of April. The man who in youth's strategic days denied to memory the great facts of nature and history, in maturer years still has his memory, but the plasticity has gone. It now refuses to hold the facts he gives it.

INFLUENCE, AND THE PRINCIPLE OF REACTION IN LIFE AND CHARACTER.

This law of the spiritual harvest that visits retribution upon unrighteousness or visits reward upon integrity seems to have cast a spell of fascination upon all great writers. Even those who have written upon liberty, law, patriotism, or love have not been content to end their task until they have, through song or story, illustrated this law of the soul's seedtime and harvest. The ancient poet who wrote at a time near to the dawn of history makes a strong man to go forth to seize his neighbor's flocks and herds, but returning the prince found that in his absence enemies had looted his palace and carried off not only his treasure, but his wife and children. In ending the tale the writer adds the reflection that "God is just!"

THE LOVE THAT PERFECTS LIFE.

Great is the power of trade; wonderful the influence of fortune and force; marvelous the hundred instrumentalities and institutions of society, but above all of them is man, whose love can indeed "make riches splendid," whose wisdom love can make mellow; whose strength love can make gentle; whose defeats love can turn into victories. In that hour one hundred men dwell in one man. Love also perfects morality and fulfills all ethical laws.

HOPE'S HARVEST, AND THE FAR OFF INTEREST OF TEARS.

Looking forward, let us hope and cleanse all fear out of life — trust God, love Him and rejoice. Even our largest problems need not dispirit us. Problems are not to be analyzed but accepted. He who analyzes a flower loses it. He who cracks a diamond to see what it is, is without both gem and knowledge. Life's great questions are seeds. Plant a seed, then wait. Some day the flower and fruit will explain the seed. It is well to lay aside difficult questions to be asked some day at the throne of God. Then we will look back to smile at what now disturbs us exceedingly. Remember the Russian Cathedral — travelers tell us the din and noise of the crowds thronging under the dome to those above the dome become a strain of soft music. It is good to hope and wait. Because God lives and loves, man should enter the future as he enters temple or cathedral — to dedicate all its days to hope and aspiration.

It has not been as joyous a privilege as we had anticipated to make the above excerpts from this favorite preacher and author. Because of the limitations of our space we have frequently been obliged to do violence to many of the writer's finest passages, and also to leave untouched many of the most attractive paragraphs. If this taste, however, shall lead the reader to purchase and read the volume, then our purpose will have been accomplished.

SIDE GLANCES AT THE PACIFIC NORTHWEST

"ARGUS."

A NEW Methodist church is being erected at Olympia, Wash., and when it is completed it will be the most commodious, convenient and attractive house of worship in the capital city of the Evergreen State. For many years the members of the Olympia society have earnestly desired a new church, but never could get started. They had the resources, but needed a courageous leader to arouse them to action and lead on to victory. Bishop Cranston sent them a leader in the person of Rev. O. W. Mintzer. The corner-stone was laid last January, Bishop Cranston officiating, and the building is now nearing completion.

Presiding Elder Sulliger, of Olympia District, whose home is in Olympia, has distinguished himself in connection with this enterprise in a way that deserves widespread recognition by the church. He informed the officials that they could not get a dollar of the Church Extension money from him, which had been allowed by the Society, until enough additional pledges had been secured to fully provide for the entire cost of the new church. Of course it made the brethren hurry around to get the pledges so the good work could proceed; but they will be thankful when dedication day arrives that the presiding elder made such a ruling. Strict requirements of this nature in times past would have kept many churches in this region from assuming a crushing indebtedness, and would also have saved Dr. Kynett and his associates many despairing sighs over hopeless loans and mountains of unpaid interest due the Church Extension Society from societies in the Pacific Northwest. The elders now in office are determined to prevent further recklessness and to dispose of the inherited debts as soon as possible. And it may be noted incidentally that a great deal has been accomplished in the line of debt-paying this year. Details will be given later.

Returning to the Olympia church again, it is noted that the new building marks a

transition from pioneer days to the more modern way of doing things. Standing by the side of the new church is a quaint looking "meeting-house," with angular outlines, and a queer little bell tower over the front entrance. It is the historic Olympia church which John DeVore rafted down the Des Chutes River from Crosby's lumber mill many, many years ago. The story has been told and retold with variations until it has become a legend of such strange and mysterious dimensions that the hero himself would hardly recognize it. It never grows old. Briefly stated, DeVore asked the mill man for lumber to use in building a church in Olympia, and was told that he could have all the lumber he could raft in one day. He accepted the challenge and secured enough material to erect the church which is about to be replaced by the modern and commodious structure mentioned in the beginning. What will become of the old landmark no man knoweth, but the presumption is it will go the way of many other ancient buildings and institutions in this country and elsewhere — to the scrap heap and rubbish pile.

* *

John DeVore was a remarkable man in many ways. He was the "Peter Cartwright of Puget Sound," and if all that is told about him is true, his life in the Northwest would furnish material for an instructive and interesting book. His specialty was money-getting for church purposes, largely by private solicitation. He wasn't particular about always getting the cash. Anything that could be traded was accepted, and he would manage to handle all "donations" to good advantage. His photograph shows a remarkably strong, compact face, smooth-shaven, somewhat resembling that of the invincible Wendell Phillips when he was about to lampoon an opponent of abolition. DeVore was large and strong, and his very presence commanded respect among the class of men who had charge of this country twenty-five years ago. He was well educated, and bold and outspoken in preaching. His name is a household word among the "old-timers," and the stories of his deeds are always related to the "new-comers."

It is told of him that one day he met a man with whom he had had some difference, and the man began abusing him.

DeVore listened patiently for a few moments and then exclaimed: "That is enough. I don't want any more of your abuse."

Then he suddenly pulled his coat off and threw it upon the ground, exclaiming: "Lay there, Methodist preacher, until I thrash this fellow."

He gave his opponent a good thrashing, put on his coat again, and went on his way rejoicing. Doubtless this kind of argument would be out of place east of the Rocky Mountains, but in the West it is sometimes a means of grace to a certain class of fellows to literally as well as figuratively "knock them down."

* *

Speaking of old churches brings to mind the fate of the "little white church" of Seattle — the first Methodist house of worship ever erected in that city. When it was moved away to make room for the present imposing edifice, it was taken to a side street and turned into a restaurant, after being remodeled. A few months ago it was torn down and carted away in fragments, and on the site was erected a large brick building dedicated to King Bacchus and the Muse Terpsichore — in other words, a beer garden and dance-hall.

* *

Puget Sound Conference will again be compelled to deal with the case of W. T. Ford, who was expelled from the church and ministry a year ago on the charge of seduction. He was tried in the criminal court and the slimy details were spread before the public in the newspapers for several weeks. The jury found him guilty, but the judge granted a new trial. Finally, the case was dismissed. In the church the appeal was heard by the triers in session at Spokane in the latter part of July. Bishop Mallalieu presided. The case was remanded for a rehearing. The basis of this decision is unknown. Ford was one of the most prominent members of the Conference, and his trial at Everett last year by a select number will never be forgotten by those who attended that Conference. At that session a motion to allow him to withdraw under charges was lost and the selected number ordered raised. Bishop Foss presided at the Conference and the trial. Bishop McCabe will be in the chair when the case comes up again at the Puget Sound Conference, which will be held in Tacoma, beginning Sept. 7.

* *

Uncle "Billy" Grose, the largest Methodist in the Pacific Northwest, died at his home in Seattle a few weeks ago. He was a prominent and well-to-do colored man, and a leading member of the A. M. E. Church. He weighed over four hundred pounds, his body was over six feet in circumference, and his neck was as large as the body of an ordinary man. It was necessary to have a casket made to order and to take him to the cemetery in a special carriage, it being impossible to get the casket into an ordinary hearse. The corpse was strapped to a door, tilted on end, worked out through the entrance, and placed in the casket outside the dwelling. The doorway of the church was too narrow, and one of the side posts had to be torn away before the casket could be taken into the building. The funeral was well attended.

* *

Information has been received from Skagway that the new Methodist Church at that place will start with about 35 members, most of the number being men. Rev. W. H. Leach, one of the promising young men of Puget Sound Conference, is pastor. Skagway is a strategic point for work in Alaska. It has a population of about 15,000, and as the gold fields develop will increase in importance. It is the terminus of a railway into the interior, and is the natural gateway to the overland route to the Klondike and American mines.

* *

Prof. T. S. Lippy, a well-known Methodist, has returned from a second trip to the gold fields and brings back a bag of gold estimated at $180,000. It will be remembered that Lippy came out with the first treasure ship a year ago and was prominent in the news about the Klondike. He is the owner of claims that will produce millions, and it is his purpose to make a trip to the mines once a year for a bag of gold. It is fortunate for Methodism that some of the richest claims in the gold country are controlled by a clean, spiritually-minded, class-meeting, prayer-meeting, revival-service Methodist. Lippy is that man. In the years to come he will doubtless help more than one struggling church enterprise because he regards himself as "a steward of the Lord" and that he has been given this wealth for use in extending the kingdom of Christ in the Northwest.

* *

Christian Science has its dupes in the far Northwest as well as in New England. Of all the wriggling isms that hinder the progress of righteousness this crazy doctrine is perhaps the most aggressive. It is particularly successful where backsliders are numerous, and as the West is overrun with renegade Christians, this strange conglomeration of heathen philosophy and insanity finds ready acceptance as a balm for a troubled conscience. Christian Science healers, so-called, kill people in this region the same as they do elsewhere, and then very sweetly and smilingly slip out of all responsibility by blaming the doctors or the victim. There has been an uproar in several quarters over deaths resulting from their malpractices, but rarely is anything done by the authorities. A sad case occurred a few weeks ago in which a bright little girl lost her life. She was taken with diphtheria. Her mother listened to the importunities of a smooth-tongued she-devil Christian Science impostor and surrendered the child to her "treatment." In a few days the child was sent home in a critical condition and a doctor was called. Four doctors labored with her, but she grew worse. The night she died the Christian Science healer had a wedding party and a dance at her home. It was a fashionable jamboree. The cards read: "Dancing to begin at 9 P. M. Carriages at 6 A. M." During the midnight revelry the cries of the dying child could be heard from her home calling for the "healer" to come and save her. If the child had been given proper treatment when first taken ill, she doubtless would have recovered.

* *

It is always inspiring and uplifting to turn from the works of darkness to the works of righteousness. In strong contrast with the foregoing is the aggressive Christian work that is being done by the true servants of the Lord. Among the earnest and devoted men of God in the Northwest is an old gentleman — a loyal Methodist whose life is a holiness book known and read of all men. His present state of grace is a matter of interest to girls fifteen years of age — particularly girls of that age who live in New England. When this old gentleman was a boy he had no religious advantages. His home was in Massachusetts. His parents and their associates were sullen infidels and opponents of Christianity. A Christian girl fifteen years old living in the same neighborhood planned an evening Bible school at her home for the boys of the infidel homes. They attended regularly and became deeply interested in the Bible. One of the number became a Christian in later years, but he always traced his spiritual awakening to the evening Bible school. He is now faithfully bearing witness and doing all within his power to promote righteousness in the far Northwest.

Reporting Debt Money in the Fall Conferences

AT the meeting of the General Missionary Committee, held in Philadelphia last November, a resolution was passed requesting the Conferences to report all money paid for the debt of the Missionary Society in a separate column in the statistics of the Annual Minutes. Many of the Spring Conferences acceded to this request. We hope that the Fall Conferences will also make such a provision for this report. In this way every charge will receive credit for all missionary money raised, and the debt money will be kept separate and distinct from the money raised for the regular current work of the society. Thus: Johnstown — missionary money from the church in one column; from the Sunday-school in the second column; for the debt in the third column. If it is found impracticable to report the debt money in the third column in the statistics in the manner indicated, it would be well to have such an itemized report by districts and charges on another page of the Annual Minutes. Brethren will see that it is essential to keep the debt money separate from the regular collection, so that there will be no confusion.

MISSIONARY SECRETARIES.

THE FAMILY

WHY?

LUELLA CLARK.

Why should we ever shrink or fear,
Whatever seeming ill befall,
Since He, the all-loving, waiteth near,
Who sees and understands it all?

Lisbon, N. H.

Thoughts for the Thoughtful

One went east and one went west
Across the wild sea-foam,
And both were on the self same quest.
Now one there was who cared for naught,
So stayed at home;
Yet of the three 'twas only he
Who reached the goal — by him unsought.

— *Thomas Bailey Aldrich.*

* * *

Happiness is a roadside flower, blooming on the highway of usefulness. — *Anon.*

* * *

There is a growing need in this world that we must meet, not by a contribution of money, but of self. — *Nehemiah Boynton, D. D.*

* * *

The requests we make of God *interpret our character*. They show us as we are. God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts. — *Theodore L. Cuyler, D. D.*

* * *

Action repeated becomes habit. Habit long continued becomes second nature. We are today what we were accustomed to do yesterday and the day before. — *Lyman Abbott, D. D.*

* * *

We cannot make the world quiet about us; its noise cannot be hushed; we must always hear its clatter and strife. We cannot find anywhere in the world a quiet place to live in, where we shall be undisturbed ourselves. We cannot make people around us so loving and gentle that we shall never have anything harsh, uncongenial, or unkindly to offend us. The quietness must be in us, in our own heart. Nothing else will give it but the peace of God. We can have this peace, too, if we will. God will give it to us if we will simply take it. — *Westminster Teacher.*

* * *

Soul of our souls, only by Thee
The way we see
Through earth's entangling mystery;
We nothing know;
But prayer unbars heaven's gate, and Thou dost show
The one sure path in which we ought to go.

The prayer of faith availeth much;
Thou hearest such;
Thy hand we in the darkness touch.
Oh, not apart
Stayest Thou on some high throne, all-loving Heart!
Helper in times of need we know Thou art.

Soul of our souls, with boundless cheer
Forever near,
Our being's breath and atmosphere!
The world seems bleak
Only when shelter in drear self we seek;
The joy of life is, man to Thee may speak.

— *Lucy Larcom.*

* * *

There is a text in the Psalms which uses the strange expression of "the *gentleness*" of God. We wonder sometimes when God is so great, so terrible in majesty, that He uses so little violence with us, who are so small. But it is not His way. His way is to be gentle. He seldom drives, but draws. He seldom compels, but leads. He remembers we are dust. We think it might be quicker work if God threatened and compelled us to do right. But God does not want quick work, but good work. God does not want slave work, but free work. So God is gentle with us all — molding us and winning us many a time with no more than a silent look. Coarse treatment never wins souls. So God did not drive the chariot of His omnipotence up to Peter and command him to repent. God did not threaten him with the thunderbolts of punishment. God did not even speak to him. That one look laid a spell upon his soul which was more than voice or language through all his after life. — HENRY DRUMMOND, in "The Ideal Life."

* * *

Æsop, in one of his fables, tells of a philosopher, who, while dreamily looking towards the heavens, fell into a pit and cried aloud for help. A shepherd who had been watching his flocks near by ran to his relief, reached down his crook and saved him. "What can I do for thee?" asked the philosopher. "Nothing," said the shepherd, "but this: give more heed to the things that lie about thy feet and less to the skies above thee, and thou wilt save thyself much trouble." To live for today is in the noblest sense to live for eternity. To be my very best this very hour, to do the very best for those about me, and to spend this moment in a spirit of absolute consecration to God's glory, this is the duty that confronts me. — D. J. BURRELL, D. D., in "The Golden Passional and Other Sermons."

* * *

Suffering is as God's letter. Open it and read it. Many of you will find that you are titled, or that there is an inheritance laid up for you. O my soul, sit thou down as a disciple of Christ, and say, O Lord, what wilt Thou? What shall it do to me? What secret is now to be disclosed? What better way is to be walked? What new strength is to be developed? What higher hope is to be awakened? What disinterested love is to be called into action? What has this suffering brought to me? — *Henry Ward Beecher.*

* * *

Some day the watchers will move silently about your home. The shadows will lengthen in the twilight of your departing day. Your arms will reach up to encircle some neck in a last, clinging embrace. Your eyes will look up to catch the last tender message — unspoken because the heart is breaking. The heart that has served you so well will send out its life currents with a feeble flutter. Lips, always rich with words of love, will stiffen into silence beneath the parting kiss! And then! — Arms will be folded over the quiet heart! Loving fingers, in their last tender ministry, will press lids over the sightless eyes! The one that loves you best will press a last kiss upon the pallid lips and then seal them for the burial! What then? "The spirit will return to God who gave it." What then? Brother, sister, how will you meet your God? — *Interior.*

* * *

In India they tell the story of the Golden Palace. Sultan Ahmed was a great king. He sent Yakoob, the most skilful of his builders, with a large sum of money to erect in the mountains of snow the most splendid palace ever seen. Yakoob went to the place and found a great famine prevailing among the people. Many were dying. Instead of building the palace, he took the money, and gave it to buy bread for the starving people. At length Ahmed came to see his palace, and there was no palace there. He sent for Yakoob and learned his story, then grew very angry, and cast the builder into chains. "Tomorrow thou shalt die," he said; "for thou hast robbed thy king." But that night Ahmed had a wonderful dream. There came to him one in shining garments, who said, "Follow me." Up they soared from earth till they came to heaven's gate. They entered, and lo! there stood a palace of pure gold, more brilliant than the sun. "What palace is this?" asked Ahmed. His guide answered, "This is the palace of Merciful Deeds, built for thee by Yakoob the wise. Its glory shall endure when all earth's things have passed away." Then the king understood that Yakoob had done most wisely with his money.

It is only a heathen legend, but its teaching is true. If we are doing true work, we need not concern ourselves about visible results. Though in self-denying life we build no palaces on earth, we are piling far nobler walls beyond the skies. The money we give in service and sacrifice of helpfulness may add nothing to our bank account; but it is laid up as treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. — J. R. MILLER, D. D., in "Things to Live For."

A WORD ON INFLUENCE

META E. B. THORNE.

A SHORT time ago, for the first time in many years, I met a dear friend. In the course of our delightful visit together I remarked: —

"I wonder, Harriet, if you ever knew that all through my childhood you were to me the representative of all that was good; that whenever mother talked to me of my faults and my duty to improve, *you* were the one of whom I thought, whose example I would try to follow."

"I am very, very sorry," she responded, "that you should have chosen such an imperfect example, when the perfect One was before you."

"Ah!" said I, "I know that is the right *theory*, but I am more and more convinced that in *practice* we all, to some extent, and especially the young, look for some living exemplification of His teachings. You know that even Paul on several occasions said, 'Be ye followers of me, even as I also am of Christ.' When we come to a new rule in arithmetic or algebra you will remember that there is always an example given, carefully worked out in accordance with the rule, and I will confess to having studied more on those illustrative examples than on the rule; for in many cases the rule was not quite clear to my dull comprehension, but the solution gave me a clear understanding of it, and enabled me to master all that followed."

"So you think we who profess to be Christ's ought to illustrate Him in our lives, making His life and His principles clear to others?"

"Even so. Do not you?"

"Certainly I have always believed so, theoretically; but I fear I did not fully realize my own part of it, and the remembrance of my shortcomings is very humbling."

"Indeed, let me assure you that you more than met my highest expectations."

"I think your eyes must have been defective. But how happens it that you chose me rather than your own dear mother or mine? Either of them would have far better served your purpose."

"Ah! but don't you see the difficulty? Young people think, 'Oh, it is nothing for those old people to be good. They *ought* to be. Age, of course, gives wisdom.' Whereas goodness, or even earnest striving to overcome faults, on the

part of those of their own age, has a thousandfold more influence."

"I believe you are right, for I have often noted among my pupils the great readiness with which they excuse some fault on their own part by pointing to some other guilty of the same. Suggesting the example of older people seemed to have very little weight, while they were comparatively ready to emulate the examples of those who were young, in striving to overcome their faults."

"What a momentous responsibility, then, rests upon young Christians as Christ's representatives wherever they go."

Libertyville, Ills.

THE LONG DAY

Within her sunny porch a grandame sat,
Watching the flickering shadow of the leaves
Upon the path; methought I heard her sigh,
A sobbing breath, repressed, like one who grieves.

"Mother, what troubles you?" I gently said;
"You look so happy in your little home."
Lifting her eyes, she spoke: "My child, I pine
For the Long Day to come."

Her quaint, sad words found echo in my heart.
How many of us in the world's wild hum
Find space to sigh, as twilight shadows fall,
For the Long Day to come?

And it shall come and bring no weariness,
No pain, or tears, or partings in the home;
The former things shall fade and pass away,
When the Long Day shall come.

— *Anon.*

WHEN THE TWINS TASTED

MINNIE LEONA UPTON.

"A PINT of molasses and a pound of raisins. Now don't forget. You bring the molasses, Ettie, and Callie can carry the raisins."

"Yessum!"

And the two little figures — one in a brown holland "Mother Hubbard," and the other in a brown holland blouse and brief trousers — trotted down the road; while Miss Car'line, plump and comfortable-looking in a brown holland dress made with a full skirt, fan-waist and elbow-sleeves that shoved easily above the elbows, stood and watched them with a benevolent smile upon her round, rosy face.

"Bless 'em! I don't s'pose they've ever had a birthday cake in their lives. But they shall have one tomorrow, or my name ain't Car'line Hopper. I've always wanted to take some little Fresh-Airers for a spell; an' now I've got 'em, I'm bound they shall have a month to remember. Let me see — sugar, spice, sody, butter, eggs, flour; yes, I've got everything for a good old-fashioned plum-cake except the raisins and molasses. How they *will* enjoy it! I *can* make a plum-cake, if I do say it. I'll go and see if the oven's right, so's to go to work as soon as they come back."

Miss Car'line turned and whisked into her cheerful kitchen (which radiated the personality of its owner from shining windows, glossy range and spotless floor), and began to prepare for the forthcoming festivities with blithe alacrity.

Meanwhile the twins had made their purchases and were trudging back over the half-mile of narrow, grassy road that lay between the corner store and Miss Car'line's home.

"My!" sighed Callie, wiping his weary little face with a pictorial handkerchief which presented all the adventures of Jack the Giant Killer. "My! but these raisins do feel orful sweet 'n' soft 'n' juicy 'n' plummy."

"An' these molasses smell — O Callie, *how* good they smell!" responded Ettie, with rapturous mournfulness (if you can imagine what that is).

"Do — do yer s'pose Miss Car'line'd care if we took a few, jest one er two er three — do yer, Ettie?"

"I — I guess not; an', an' a little sip er molasses, I guess."

And then the trouble began. The way was long and dusty and wearisome, and they were hot and tired and thirsty, and besides were only two little ownerless waifs from Pig Alley in Kirkville, who had been taken into the Children's Home but a week or two before they were Fresh-Air-Funded out to Miss Car'line.

They ate only one or two raisins at a time, and took but a sip of molasses now and then. But, alas! at the foot of the little hill on which Miss Car'line's house stood, they stopped and gazed with undisguised dismay, each into the other's sticky, dust-and-molasses-begrimed face.

Callie held the raisin bag up for inspection. It was very light. He counted slowly.

"'Leven!" he announced at length, with solemn emphasis.

Ettie tipped the little can and gazed into its hollow depths.

"There's about yer little blue coffee-cup full," she sighed. "Oh, what made us do it? She's been good to us an' trusted us, an' now we've been mean."

"She'll never trust us any more, an' she'll never *have* us any more."

"We must go back to Kirkville."

"Ter the Home?"

"Nop! *They* wouldn't take us neither — after this. An' course they'll hear of it. She'd killergram 'em — Miss Car'line would. We'll have to go back to Pig Alley an' Ole Sukey."

"Oh!" groaned Callie.

"We must! An' start now. We'll leave the can an' bag. We won't be any meaner'n already."

The pair deposited the wondrously light can and the bag with its eleven raisins upon the bench under the old elm by the little singing brook where they had played and had the first really happy times of their poor little pinched lives, and then, unburdened by bag or baggage, scuttled down the road.

"Is this the way to Kirkville?" queried Callie at length.

"Ye-es — I guess so," quavered Ettie, "but — but — I feel sick. I — I sh'll hev ter seddown a little."

"So — sosh'll I!" gasped Callie.

Then the two little victims of themselves and bad bringing-up — no, bad coming-up, I mean — tumbled down in a miserable little heap in the shade of a great spreading barberry bush. And there Miss Car'line found them a little later when, going out to look for them and finding the bag and can, she had scented something decidedly awry, and started after the culprits. But all the wrath in her tender heart vanished when she saw them.

An hour later, in fresh white night-gowns and clean faces, they lay in their little cool beds and "'fessed."

Of course the bag and can had told part of the story, but what they could *not* tell was how sorry and ashamed — how awfully ashamed — the two little culprits were.

"'Course we're goin' back to Pig Alley," said Callie. "Ole Sukey use' ter say it wa'n't no manner o' use fer anybuddy 't was raised in Pig Alley ter try ter be decent — an' 'tain't.'

"Indeed it *is* use!" cried Miss Car'line, energetically. "When you fell down in the mud-puddle yesterday, did you lie there, Callie?"

"Nop!"

"And when you slipped into the rain barrel did you stay there, Ettie?"

"N-no'm!"

"Well, then, just because you've slipped and fallen and committed one sin — for *'tis* a sin, and I won't gloss it over — it's no reason why you should sink and soak right down into sin and badness. You're going to try again. But I'll tell you — sin always brings a punishment along with it; and yours has brought two: First, you've both had a master uncomfortable sick spell, and, second, I can't afford any more raisins. And those plums and that molasses were to make you a birthday cake."

"Oh!" groaned the twain.

"And now you'll have to do without the plums. I'll make a cake; but a birthday cake without plums ain't much."

"It's too good for us," murmured her grateful audience, dissolving in tears.

And then Miss Car'line pattered out to the kitchen, whence a cheerful sound of beating and stirring issued in due time.

Well, they tried hard for the rest of that month. And it *was* hard for two little Pig Alleyites to live up to all the requirements of civilization and religion. How hard it was, the folks with good fathers and mothers and homes cannot half understand. But there was good material in them, and Miss Car'line's method developed it amazingly.

"I declare," she said to Deacon Burritt one day when he called for a drink of spring water, as he had a confirmed habit of doing, "I *do* declare, I cannot bear to let those children go back, and yet I haven't the means to keep 'em."

"But *I* hev — an' you, too, in the bargain!" blurted the honest deacon.

He had been trying to pluck up courage to propose to Miss Car'line for four years; and this was positively the first "opening" for the subject that wary and independent lady had ever been so unguarded as to allow.

"Why — why, Deacon Burritt! This is *very* sudden!"

"Sudden, Car'line — *sudden!* You *know* I've been tryin' to say as much ever since your mother went, and you was left alone. *Sudden!* I know I'm a

homely old codger; but, Car'line Hopper, are you going to let them little chaps slip through your fingers jest as you're gettin' 'em so civilized and chirky, because I ain't your *ideel*?"

"No, I ain't, Deacon Burritt. I hope I know my duty — and — and I — I always did like you, only I wasn't going to have the neighbors say't I fished for you."

"Fished!" exploded the deacon. "I sh'd say I'd done the fishin'. An' finally hed to resort to two little Fresh-Airers for bait."

And the plump and rosy "bait," sitting, each with a big blue bowl of bread and milk, under the old elm, wondered why "that deacon" was talking so long to their dear Miss Car'line, and were more than half inclined to be jealous.

Boston, Mass.

THE MARCH OF THE GOLDEN-RODS

There's a torchlight procession aflaunt through the meadows!
The van has gone on, and the rear's never seen.
It troops o'er the fields in undisciplined order,
Each soldier arrayed in uniform green.

I cannot distinguish recruit from commander,
The order of march lacks the common design;
But, each with his torchlight held valiantly upward,
Is doing his best to keep up with his line.

They leave me the road and the walk and the pathway,
Where I, from my cool, shady seat, watch them pass,
While they tramp through ditches and hollows and valleys,
And scramble up hillsides and through the tall grass.

The regiment gains in recruits as it marches,
And volunteers always "fall in" by the way;
Their names are not drafted — one only condition,
That all carry torches by night and by day.

A gayer procession I never have witnessed,
They look brightly at me, and nod, each and all,
As they sing in a chorus, "Oh, summer is dying!
And we are so glad, for we're soldiers of fall!"

And all through the last, dying days of poor summer
This thoughtless procession keeps up march and song;
And our lady of flowers, of birds, and of beauty,
Sighs deep, in her death, at the merciless throng.

But by and by comes! Then the torches burn faintly —
A flash — and a flicker! Their brilliance is sped!
And commands from the front, in the distance from nowhere,
Send orders to "halt," for sweet summer is dead!

Then the soldiers in green halt, and patiently listen
For further commands for the troop to disband;
But while they are waiting, their enemy, winter,
Approaches, and on them he lays his cold hand!

And they die! and their little lives vanish — O whither?
But their ghosts remain standing, true pictures of woe,
With inverted torches — you often can see them
If you walk through the fields in the season of snow.

— HELEN T. WILDER, in *Interior*.

— A lady desired Dr. Johnson to give his opinion of a work she had just written, adding that, if it would not do, she begged him to tell her, for she had other irons in the fire, and, in case of it not being likely to succeed, she could bring out something else. "Then," said the doctor, after turning over a few leaves, "I advise you, madam, to put it where your irons are."

IS IT BURNING?

AN old lighthouse keeper was passing away. For years it had been his duty to keep the lamps in the high tower burning. Now the fire of his own life was burning low as he slipped out upon the sea of another world. Suddenly he raised himself upon one elbow and asked: —

"Is the lamp burning in the tower? You know we must not let it go out tonight. Some one will be watching for it."

"Yes, the lamp is all right."

"Then I can rest."

And the old man passed away.

How is it with the light committed to our care? Is it burning brightly? This is a stormy sea and rocky are its shores. Many are the life-barks tossing upon its waves. Many are the eyes turned anxiously toward the rocks looking for the light which shall guide them in the right course. Are our lamps trimmed and burning?

We need not be in doubt about this. If we feel an earnest desire to help those about us, if it is a pleasure to us to serve those whom we meet from day to day, if our hearts turn upward towards the day-star instead of downward toward self, we may be sure that when the world looks toward us it will find that our light has not grown dim, but is burning with undimmed lustre.

Sometimes we fancy that our little light can do no good; that no one would miss it if it were to go out altogether. Suppose we were all to say this. What a dark world this would be! One star might not be missed from the sky at night, but let them all be shrouded, and we grope our way homeward. Then let us keep the light burning brightly. A thin layer of dust settling upon the globe of a lamp will obscure its rays. We do not always think of this, and we allow the dust of this world to obscure the light which ought to shine from our lives. How quickly the world notes the difference! It is the heart which is on fire with God's love that sends out brilliant beams to cheer the world and guide it toward the peaceful haven.

Is your lamp burning? — E. L. VINCENT, in *Young People's Weekly*.

THE DORCAS SOCIETY OF HOPEDALE

ALICE F. NEWHALL.

"WHAT kind of work shall we adopt, girls? There are so many Leagues that are just having their prayer-meetings and their literary and social gatherings, and we don't hear as much about the Mercy and Help department. I wish our League might be a real missionary League."

This rather lengthy speech was naturally somewhat startling to the others, for usually Amy Hart let others lead while she was glad to follow. But something had roused her, and she was one of those persistent mortals who seldom drop any scheme upon which they have set their hearts. She had just been elected second vice-president of the League, and was holding a conference with her committee.

"That sounds well, Amy, but what shall we undertake?" asked practical Bess True.

"Well, I'll tell you what I've thought of," said Amy, rather hesitatingly. "You know how many clothes are sent to the missions for big folks. Why not send some for the little ones?"

"For the little ones? Do explain your idea, Amy."

"Why, don't you know how many people refuse to give to poor people because they claim they are poor on account of shiftlessness? Now, they couldn't refuse to help the babies for that reason, could they?"

"Of course not. That is, unless poor people's babies are more shiftless than my little brother." This from roguish Belle, who thought nobody quite so bright and quick as that same little brother. "But do you mean to set us to making babies' clothes?"

"It would be a lot of fun, girls," broke in Dot Harrison. "I helped mamma make Eddie's short dresses this spring, and it was real fascinating. Let's try it!"

"Are you going to make the boys sew too, Amy?" queried Belle. "This isn't a girl's society alone."

"I think the boys will be glad to give money as their share, and then there will be errands that they can do to help. I have talked it over with mother, and she says she will get all the patterns we want and show us about anything we don't understand. It will be better practice in sewing than making crazy sofa pillows, anyway."

So after some further discussion it was decided to have the subject brought before the League at its next meeting. It caused considerable amusement, for the boys insisted that they could sew if they were allowed a fair chance. Mrs. Mason, the president, called a meeting of all the girls at her home the following Tuesday afternoon, and when the "irrepressible boys" begged for an invitation, she quickly responded: "Very well. I will invite you — to give me as big a collection now as you can. Arthur will go round with his hat."

The collection amounted to one dollar and seventeen cents, with a promise of more later.

On the way home Mrs. Mason was touched by a bit of conversation between two of the young men who were just ahead of her. They were not Christians, and she had for a long time been praying for their conversion. And now it seemed her prayer was answered, for she heard Will True's clear, decided voice saying: "Rob, this mission business has got hold me. I'm going over to the other side in earnest."

"I'm with you," answered Rob. "Let's say so at the meeting Sunday night."

"Agreed."

And so without fuss or flurry these two young soldiers enlisted and put on the "whole armor."

The weeks went by, and the Dorcas Society kept at its work. The piles of dresses, hoods, warm socks, skirts, and, in fact, children's clothing of all sorts, grew so fast that it was a marvel to all. Some of the clothes were of new material, but the greater portion was made from the partly worn garments of the good people of Hopedale.

As Amy had prophesied, nobody could refuse to give something for the chil-

dren, so the society had an abundance of clothing to be made over. What fun it was, too! The girls became quite expert in cutting and planning "so as to get four dresses out of the cloth for one," as Belle said.

The excitement ran high when one Tuesday Mrs. Mason told them that they had already more than enough to fill a sugar barrel. That week she packed a barrel with the help of one of the girls, and the next time they met all worked busily mending the "grown-up" apparel that had been reserved as too good to be cut over. That done, a second barrel was filled, and Will True took them both to the freight depot one morning just three months from the day the first meeting of the Dorcas Society was held.

What? Haven't I told you where the barrels went? Why, to the Epworth Settlement in Boston, of course. And in due time a grateful letter was received saying how much the work was appreciated, and that already one of "His little ones" had been saved from sickness, perhaps from death, by a bundle from those barrels.

What was the effect on the Hopedale League and the church? Did the pastor find his young people too busy to help him? No, indeed! The attendance at the prayer and class-meetings was more than doubled during those three months, and fresh young voices gladdened older hearts by their testimonies. Will and Rob were as good as their word, standing firm in the new life they had chosen, and their influence brought others whom before they had been hindering.

In fact, all agreed that the Dorcas Society had helped every one within its influence, and with one accord the League voted to continue the work the next autumn.

Chester, N. H.

A Street-Car Incident

"ALL aboard!" called the conductor, sharply. "All aboard!"

The girl on the corner who was delaying for a last word with her friends hurried up the steps with a flushed, indignant face. She felt as if everybody in the car had heard; the company ought to know how discourteous some of its employees were. She wished that she had waited and taken the next car — why hadn't she thought to?

An old lady opposite watched her thoughtfully. Presently, when the seats near the girl became vacant, she stepped across to one of them.

"Will you pardon an old lady's speaking?" she asked, gently. "I saw you come in, and I thought that perhaps you didn't understand — many people don't — and I was sure that if you knew you would not be annoyed again. The conductors don't mean to be rude, but they have to run on time; if one is even two minutes late he is 'laid off' without pay for two weeks. When a man has a family to provide for, it means something to be laid off. Two minutes is such a very narrow margin for delays — it isn't strange if they get impatient sometimes, is it?"

The girl's face had flushed again, but her eyes met the other's bravely.

"Thank you," she said. "I didn't know — I never thought of such a thing. I'm so glad you didn't let me go on being careless. I will not be so again, truly!"

As the erect young figure left the car the stranger looktd after her with loving eyes. Girls only need to know.— *Wellspring.*

BOYS AND GIRLS

DADDY WARREN'S POPPIES

"I WISH I had a few of those poppies, Daddy Warren," sounded in Bert's frank little voice from the region of the front gate.

Daddy Warren responded crossly. Perhaps it was the broiling hot August afternoon that made him feel cross. Perhaps he realized what a forlorn, lonely old man he was, living by himself in his little gray cottage, surrounded by beds and beds of scarlet poppies. At any rate, he raised himself from his chair till he could see the blue band on Bert's white sailor hat, and then he shook his cane and cried: "Get out, you bad little boy! You can't have nary a poppy nor a seed."

There was a sudden silence, but Daddy Warren detected no stir of retreat at the front gate.

"Hey!" he called, "ain't you gone?"

"No," replied Bert's cheerful little voice. "I'm waiting for you to change your mind. Aunt Jane sometimes changes hers when her head aches and she speaks quick. Does your head ache?" Bert's tone had a confidingness in it that was irresistible.

"Come in," said Daddy, shortly; and, as he stepped promptly within the gate, he looked him over with a softening of his gnarled old face.

"You're a big city boy, ain't you? Now, what do you want o' my poppies? Don't you know I sell my poppies? No, no. Can't give away flowers in this village. Lor', they'd lug off the roots and the seedpods."

Bert's face fell. "Sell them, do you?" he said. "I haven't any pennies left in my bank. Not a one. Oh, dear!"

"Always sell 'em," returned Daddy Warren, firmly. "But what be you so crazy about poppies for?"

"There's a fellow I know who worked in the livery and a horse stepped on his foot and hurt it, and he lives way back where it's so hot and dusty. Yesterday I took him a big bunch of water lilies, and today I thought I'd give him" —

"My poppies, hey?" interrupted Daddy Warren, dryly. "Givin' other folks' property for charity?"

Bert felt himself rebuked, and his gaze fell. Suddenly he lifted his little flushed face.

"Daddy Warren," he said, "this fellow I know has been so good to me and he loves flowers so. I have a little puppy, all my own, though Aunt Jane says he's a nuisance. Could I — could I pay him for poppies? He's a nice puppy and I love him."

Daddy pulled at his pipe two or three times and said slowly, looking hard at Bert: —

"Yes, you bring me your puppy and you can have a whoppin' bunch of poppies. A trade's a trade, though. Poppies'll die, but the puppy is mine."

Bert never hesitated, but ran off to Aunt Jane's stables. In twenty minutes he was back and laid the little black-and-tan dachshund in Daddy's lap.

"Aunt Jane said: 'Thank goodness, sell him,' when I asked her," he declared, breathlessly.

Daddy's old hands were fondling the dog. His face looked eager. His dim eyes brightened.

"See here, little chap, I was only a-tryin' you," he said. "You can go an' pick every poppy a-blowin', if you want to, and, oh, I should like this little dog! He'd be sech company for a lonely old man! Can't I buy him of you? He's a good breed and worth more'n my poppies." Daddy's changed tone reached Bert's heart instantly.

"I'll tell you!" he cried, clapping his hands. "You give me some poppies and I'll give you my dog. I'd love to give him to you, and I can come to see him, and all three of us can be friends! Won't that be nice?"

"You're an odd chap, sonny," said Daddy, with a feeble attempt to be gruff. "I can't see you here too often, and I've got lots of curiosities I can show you. I've been a seafaring man, you know. Now, lad, let's see you pick poppies," he ended, briskly.

Poor sick Jimmie! His heart and eyes were gladdened with a glorious bunch of flowers an hour later. And at bedtime Bert said: "Aunt Jane, I've made a beautiful new friend."

"Who?" said his aunt, curiously.

"Daddy Warren."

She stooped and kissed her nephew to hide a smile.

"It took you to find a beautiful friend in cross old Daddy Warren," she said. — *Selected.*

The Queer Thing that Happened

IT wouldn't have happened if Sweetheart hadn't been, of all little women, the very most inquisitive. So mamma said, and mamma knew.

Sweetheart was continually introducing her small, blunt nose into everything — into mamma's cologne bottles and Ann Mary's cranberry pies, and even into Crested Ned's cage to investigate his seed cup. There were so many, many things in Sweetheart's world to examine and to look into and to smell of. It kept her very busy, and got her into all sorts of scrapes; but the very funniest and really the most serious, too, happened one day down at the beach. They were all "clamming." Quite a pile of the big, ugly fellows lay near Sweetheart when she sat down to rest.

"I wish I knew what the rest of him was like," she thought, as a long black neck issued inquiringly from one of the shells; "I'm going to peek in and see. I shouldn't be s'prised if he was homely all over."

She leaned over and peered down at the slippery shell. Of course the clam drew in his head quickly, but he left his front door wide open. In went Sweetheart's nose, with her two bright, inquisitive eyes just behind, when — snap! the front door shut on the poor little nose. It was dreadful; but afterward, when the front door had opened again, and the poor little nose had been anointed with vaseline and cuddled comfortably, how Sweetheart laughed at the funny photograph papa drew of her with a big clam on her nose!

"I guess I won't be 'quis'tive any more, though," she said. — CONSTANCE HAMILTON, in *Youth's Companion.*

OUR BOOK TABLE

The Play of Animals. By Karl Groos, Professor of Philosophy in the University of Basel. Translated with the Author's Co-operation by Elizabeth L. Baldwin. With a Preface and an Appendix by J. Mark Baldwin, Professor in Princeton University. D. Appleton & Co.: New York. Price, $1.75.

The critical editor of this volume says: "Professor Groos makes a contribution to three distinct but cognate departments of inquiry — philosophical biology, animal psychology, and the genetic study of art; the result is a book which is destined to have wide influence in all these departments of inquiry." Even a cursory examination of this volume shows how greatly the field of scientific inquiry and observation is enlarged in this age, and how thoroughly it is suffused and interpenetrated with the spirit of human kindness even in the animal creation. Who would have thought the "Play of Animals" a fitting subject of study a half-century ago? This is a most interesting and profitable book, and should have a place in the household and be read in the nursery. It will teach wise and pleasurable habits of observation and study.

Exiled for Lese Majeste. A Romantic Story of Russian Social Life. By James T. Whittaker, M. D. Curts & Jennings: Cincinnati, Ohio. Price, $1.

This volume contains a large amount of information concerning the Government of Russia, and the social customs, domestic affairs, and civil administration of that vast empire under the reign of Nicholas I. The principal characters of the story are a young student, banished to Siberia for expressing his sentiments too freely, and his betrothed, who follows him to his place of confinement, and there contrives, with the help of a faithful servant, to secure his escape. After various adventures they embark on an arctic whaler, which brings them to America. The story is attractive and well conceived.

Philip Barton's Secret. By Mrs. May Anderson Hawkins, Author of "Jack Peyton and His Friends," etc. Curts & Jennings: Cincinnati. Price, 85 cents.

This is a story of Christian integrity and its influence. Philip Barton, a young mechanic employed in the machine shop of Weston & Company, and converted under the labors of the Salvation Army, used his efforts to save others. The work that he accomplished, both by example and deed, is pleasantly told, and is the staple of the story. The only safeguard of character is religion — this is the moral.

The New Citizenship: Christian Character in its Biblical Ideals, Sources and Relations. By Samuel Zane Batten. The American Sunday School Union: 1112 Chestnut St., Philadelphia. Price, 90 cents.

To this book was given the first prize by the American Sunday School Union, as provided under the John C. Green Income Fund, for the best work written for the society on "Forming and Maintaining Character on the Principles of the Bible." The volume which resulted is a gold mine of helpful thought and suggestion for higher living. Learning the new citizenship in the kingdom of God is to develop right Christian character. Two things are emphasized: Growth of character fulfilling relationships, and the formation of character in the everyday world. The necessity of right ideals — the ideals that are to be cherished — and their transforming power by contemplation, are graphically outlined. The Bible as a guide-book to life and the world, and the best method of studying it, receive deep interpretation. The books of the Bible are to be read for revelation, the characters studied for inspiration, and the topics for doctrine. The "Road over Calvary" uplifts the Cross as a fact in experience and a law of life. The reasons for prayer and its elements are given. The law of habit, the balance of virtues, the relation of trade and labor to moral character, the Christian in private and public life, his relation to the church — in fact, all the phases of life on which the lamp of life can shed radiance are ably and earnestly depicted in the light of the Gospel teachings. Sunday-school libraries are enriched by this addition to their treasure-house of practical thought.

Modern Heroes of the Mission Field. By the Right Rev. W. Pakenham Walsh, D. D., Bishop of Ossory, Ferns and Leighlin. Thomas Whittaker: 2 and 3 Bible House, New York. Price, $1.

Dearer than any story of military braves to the heart of the Christian are these sketches of the heroes of the mission-field. Bishop Walsh has chosen from the long list of illustrious candidates for his pen the characters of typical men and the representatives as far as possible of different fields of labor and various modes of action. Beginning with the consecrated cobbler, William Carey, born in 1793, the record runs the gamut of keynotes from the lives of Martyn, Judson, Morrison, Marsden, Williams, Johnson, Hunt, Gardiner, Duff, to Livingstone and Patteson who died in the '70's. No secular history contains instances of heroism more exalted or more heart-stirring than these brave men who laid down their lives to serve the cause of Christ.

With British and Braves. Story of the War of 1812. By L. K. Parks, Attorney-at-Law, Toledo, Ohio. Curts & Jennings: Cincinnati. Price, $1.

The war of 1812 contained many romantic adventures, a few of which have found their way into our popular histories, while some are perpetuated by tradition only. In this story the main facts as related to Ohio and the Northwest are gathered together, with just enough of the fictitious element to combine them into a continuous narrative. The best and the worst traits of the Indian character are presented. The scenes are natural, the history is authentic, and the story full of fascinating interest.

A Japanese Robinson Crusoe. By Jenichiro Oyabe. The Pilgrim Press: Boston. Price, $1.

We sometimes hear it said that this is an age lacking in romance and in thrilling adventure. But the author of this book has not found it so. Born of a wealthy father in high station in Japan, his natural and spiritual restlessness led him to leave his home in search of the highest truth. His first attempt was to reach America overland through Siberia and Alaska. The Russian authorities turned him back from a journey which must almost inevitably have led to death, and he was forced, after numerous adventures, to turn back and seek his goal by a more conventional path. Arrived in the United States, the young Japanese secured an education at Hampton Institute, Howard University, and Yale, and is now about to go back to missionary work in his own land. The story is a thrilling one.

Selections from "In Excelsis," the Century Co.'s New Hymn and Tune Book. For Supplementary Use in the Home, Sunday-school, Social and Praise Meeting, and for the Choir and Congregation. Made by Joseph Dana Bartley, Editor of "Songs for the School," etc. Price, $15 per hundred. The Century Co.: New York.

These selections bring to favorable notice the choicest of the newer tunes, with some established favorites, which serves to reveal the superior excellence of the larger volume.

Praying in the Holy Ghost. By Rev. G. H. C. Macgregor, M. A., Author of "A Holy Life." Fleming H. Revell Company: Chicago. Price, 50 cents.

This is another in that princely series of "Little Books for Life's Guidance." No one can read it without being greatly profited in spiritual life and power. The author brings things new and old out of the Scriptures for the purposes of edification.

Gladstone and Other Addresses. By Kerr Boyce Tupper, D. D., LL. D. American Baptist Publication Society: 1420 Chestnut St., Philadelphia. Price, $1.

The fine characterization of Gladstone in his all-around qualifications as a peer among men, is the fitting introductory article of the volume. The sketches of Luther and Knox are not less crystallized and comprehensive. In company with these are placed two eloquent addresses on "The Theme of Christian Ministry" and "Immigration and Christianity." For the particular benefit of the denominational propaganda are the chapters devoted to "Baptists and Literature" and "The Supreme Mission of Baptists." Though these were occasional addresses, their themes warrant their setting forth in the permanent and attractive style in which they have been placed.

The Man Who Feared God for Naught. Being a Rhythmical Version of the Book of Job. By Otis Cary. Fleming H. Revell Company: Chicago.

This unique pamphlet contains an excellent preface and quite full introductory notes.

Ars et Vita, and Other Stories. By T. R. Sullivan. Charles Scribner's Sons: New York. Price, $1.25.

A collection of cosmopolitan stories, full of spirited movement, incident and absorbing interest. The characterizations are vivid, the dialogues entertaining, and the dramatic force well sustained in each. The author has proved himself an adept in the art of short stories.

Magazines

— The *Nineteenth Century* for August is a strong and pertinent number. "Mr. Gladstone and his Party," by Sir Wemyss Reid, is given the leading place. Then come: "England and America," "The Spaniards in Cuba," "The University of Oxford in 1898," "The Theatrical Position," "The Money Lending Inquiry," "Recent Science," "Mr. Herbert Spencer in Self-Defence," by W. H. Mallock, and others. The most striking contribution is the last — "American Yellow Journalism," by Miss Elizabeth L. Banks, who confesses that she once belonged to that craft. (Leonard Scott Publication Company: New York.)

— The *Contemporary Review* for August, while it contains fourteen contributions of variety and strength, is of unusual interest to the Christian student. S. Baring Gould writes upon "Christ and the Appeal to the People." The Dean of Canterbury effectually controverts the statement that we have any authentic portrait of Christ, under the caption, "The Likeness of Christ." Vernon Bartlett and A. J. Carlyle consider *pro* and *con* the subject of "Apostolical Succession." Prof. Sayce writes upon "How the Communion Tables were Set Altar-Wise." Canon Barnett presents a vivid picture under the title of "Twenty-five Years of East London." (Leonard Scott Publication Society: New York.)

— The most interesting contribution in the *Biblical World* for August is an illustrated article upon "Damascus, the Oldest City in the World." Dr. George Matheson, of Edinburgh, Scotland, completes his paper upon "The Feminine Ideal of Christianity." "Bible Study in Japan," by Rev. John L. Dearing, president of the Baptist Theological Seminary in Yokohama, is valuable for the accurate information which is given. The

For fine cake use Cleveland's Baking Powder

other departments are well sustained. (University of Chicago Press: Chicago, Ills.)

— *Music* for August is a valuable number, especially to all students of classical music. Wagner is treated by Tolstoi and others. Mary Wood Chase writes suggestively of "Music Study Abroad." "The Music of the Jews," by S. L. Jacobson, is an interesting study. There is much other excellent matter. (Music Magazine Publishing Co.: Chicago.)

Literary Notes

— Perhaps the last bit of magazine writing from the pen of Mrs. Oliphant is the article on "Siena," contained in the *Living Age* for August 13. It is a charming piece of description.

— The original of Thackeray's famous character, Colonel Newcome, was the author's stepfather, Major Henry W. C. Smith of the Bengal Engineers, who is buried at Ayr in Scotland.

— A new book by the popular writer, Rev. F. B. Meyer, entitled, "Blessed are Ye: Talks on the Beatitudes," will be published early in September by Mr. Thomas Whittaker.

— "Down Durley Lane," by Virginia Woodward Cloud, is to be published some time in the autumn by the Century Company. The verses are in the same vein as the ballads of Cowper and Goldsmith, and so appeal to the young as well as to the old.

— Mrs. Margaret Deland, the author of "John Ward, Preacher," and many other successful books, is at present reading the proofs for a collection in book form of the sketches entitled "Old Chester Tales," now being published serially in *Harper's Magazine*. This revised volume will later be issued by Messrs. Harpers in America and Messrs. Longmans in London.

— A new edition is announced by Charles Scribner's Sons of their "Navy and Civil War," which includes "The Blockade and the Cruisers," by Prof. J. Russell Soley, U. S. N.; "The Atlantic Coast," by Rear Admiral Daniel Ammen, U. S. N.; and "The Gulf and Inland Waters," by Capt. A. T. Mahan, U. S. N.

— The true story of those 278 days of suffering by Greely's heroic little band of explorers in the arctic region has been told by General Greely himself, for the first time, for the October *Ladies' Home Journal*. For years General Greely has kept an unbroken silence about his fearful experience and that of his companions, as they dropped dead one by one at his side, and it was only after the greatest persuasion that the famous explorer was induced to write the story.

— The first volume of poetry written by a Turkish woman recently made its appearance. The volume is called "Effsus," which means "Sighs." The woman who wrote the book is called Nygiar Hanum. Her father, a Hungarian by birth, fled after the revolution of 1848 to the Orient, with many of his countrymen. He embraced the faith of Islam, married a Turkish woman, and, under the name of Osman Pasha, he became a teacher of foreign languages at the military academy of Galata-Serail.

— T. J. Ellinwood, who acted as the stenographer of Henry Ward Beecher's sermons for many years, has made a book, "Autobiographic Reminiscences of Henry Ward Beecher," which will be published in the fall by Frederick A. Stokes Company.

— Messrs. D. Appleton & Company's announcements for August and September include "Spanish Literature," by James Fitz Maurice-Kelly — a new volume in the "Literatures of the World" series, edited by Edmund Gosse; "The History of the World," a new volume in the Concise Knowledge Library; "Historic Boston and its Neighborhood," an historical pilgrimage personally conducted by Dr. Edward Everett Hale; "Our Country's Flag," by Edward S. Holden; "The Earth and Sky," by Edward S. Holden; "Philip's Experiments, or Physical Science at Home," by Prof. John Trowbridge, of Harvard University; "The House of Hidden Treasure," a novel, by Maxwell Gray; "The Widower," by W. E. Norris; "The Lust of Hate," by Guy Boothby; and "The Gospel Writ in Steel," by Arthur Paterson.

— One of the most interesting features of the war with Spain is the pictorial history which the artists and photographers of *Harper's Weekly* have given us. Nothing has escaped them, from the marching of troops down Broadway prior to starting for the front, to pictures of the men under fire. They have suffered the hardships of camp-life, and have exposed themselves to Spanish bullets, in order that the world may see, week by week, just what has happened afloat and on shore.

— A new illustrated edition of Frank R. Stockton's "The Casting Away of Mrs. Lecks and Mrs. Aleshine" is promised in the near future by the Century Company. This is probably the most widely known and characteristic of all Mr. Stockton's works. The illustrations in the new edition have been drawn especially for it by Frederick Dorr Steele. The volume will also include a sequel to the title story, "The Dusantes."

— Messrs. Thomas Y. Crowell & Co. have in press for early publication a new edition of Browning's complete works, in twelve pocket volumes, size 4 x 6 inches, to be known as the Camberwell Edition, edited by Charlotte Porter and Helen A. Clarke. This will be the first complete, fully annotated edition of Browning. Such a work has long been desired and actually needed by Browning students. Each contains a beautifully engraved photogravure frontispiece and specially designed title-page. The type has been selected with special reference to its legibility, the paper is opaque, and the cover designs by Goodhue are especially appropriate. The set is encased in a neat cloth box. Each volume, however, may be purchased separately.

— Icelandic scholars will probably hail with delight the announcement that Dr. Jon Stefansson, now of London, has set himself to work to compile a dictionary which shall comprehend not merely the ancient language, but also modern Icelandic. Apropos of the new dictionary, it may be said that Eirik Magnusson, the well-known author and expounder of Icelandic literature, has recently recovered from a severe illness.

— A large number of children's books will be issued by the new firm of Messrs. Dana Estes & Co. in time for the holidays: "Margaret of Fernley," by Mrs. Laura E. Richards; "The Strange Adventures of Billy Trill," and "Little Mr. Van Vere of China," by Harriet A. Cheever; "A Boy's Battle," by Will Allen Dromgoole; "Daddy Darwin's Dovecote," by Mrs. Juliana H. Ewing; "Under the Rattlesnake Flag," by F. H. Costello; "The Lost City," by Joseph E. Badger, Jr.; "Stories True and Fancies New," by Jennie Wallis; "The Pleasant Land of Play," by Miss Sarah J. Brigham; and the ever-young "Chatterbox" and "Chatterbox Picture Book," "The Nursery," and "Oliver Optic's Annual" make up the array.

— Miss Gertrude Smith is to follow up the success of her "Arabella and Araminta Stories" with another series of infantile yarns about a very small boy and his very young papa. "The Boo Boo Stories," as the book is to be called, will be published in the autumn by S. E. Cassino of *Little Folks* fame, in which periodical the stories have already made a successful debut. The "Arabella and Araminta Stories" has gone into the hands of thousands of readers since its publication a year and a half ago, and a large new edition has just been published to meet the increasing demand of this favorite with "the littlest ones." Miss Smith is also the author of "Ten Little Comedies," published by Messrs. Little, Brown & Company last Christmas. — *Bookman.*

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THE SUNDAY SCHOOL

Third Quarter Lesson XI

SUNDAY, SEPTEMBER 11, 1898.

AMOS 6: 1-8.

REV. W. O. HOLWAY, D. D., U. S. N.

SINFUL INDULGENCE

I Preliminary

1. GOLDEN TEXT: *They also have erred through wine, and through strong drink are out of the way.* — Isa. 28: 7.

2. DATE: B. C. 750 ?

3. PLACE: Bethel?

4. THE PROPHET AMOS: Born in Tekoa, twelve miles south of Jerusalem; a contemporary of Hosea; reared a shepherd, with no training as a prophet; divinely commissioned to warn Israel of its sins and punishment; prophesied during the reigns of Uzziah, king of Judah, and Jeroboam II., king of Israel, chiefly at Bethel.

5. THE BOOK OF AMOS: Its nine chapters may be classified as to their matter under three principal sections — the iniquities of Israel and of six neighboring (heathen) nations; Israel's crimes and doom, in particular; various visions and interludes. "His whole message centres in the common prophetic conviction that God is the sole and righteous Governor of the world, judging the people righteously, and when they rebel, dashing them in pieces like a potter's vessel" (Farrar).

6. HOME READINGS: *Monday* — Amos 6: 1-8. *Tuesday* — Prov. 23: 15-23. *Wednesday* — Eph. 5: 6-21. *Thursday* — Isa. 24: 1-12. *Friday* — Isa. 47: 5-11. *Saturday* — Jas. 4: 1-10. *Sunday* — 1 John 2: 12-17.

II Introductory

To all outward appearance there seemed to be nothing to justify the prophet's heat of denunciation. Israel dwelt securely. The victories of Jeroboam II. had established the kingdom on what appeared to be a sure foundation, and an era of wealth and luxury had followed which betrayed no premonition of national disaster — then less than sixty years distant — except to the faithful few who read the signs and bewailed them. Among these was the "peasant-prophet," to whom, while busy in his humble tasks of pinching the sycomore fruits to ripen them, or of tending alien flocks on the dry and sandy uplands, God's word came. Once a year at least it was his duty to travel here and there through the land to find a market for his wool; and he used his opportunity both to learn the true moral state of the people and to lift his voice in indignant reproof against the prevailing wickedness. "He saw," says Farrar, "on every side habitual drunkenness, disgraceful self-indulgence, the callous selfishness of ease, murder, oppression, robbery, total forgetfulness of God's essential requirements, a fatal contentment in outward ritual." In our lesson the prophet arraigns especially "the notable men" of Jerusalem and Samaria, for dwelling in inglorious and sinful "ease" when the times demanded personal and national reform. They should learn the lesson of Calneh, and Hamath and Gath. These neighboring strongholds had been reduced and brought under the yoke because of their sins. They thought themselves to be impregnable, but they were laid low. Were they any "better" than Israel and Judah? Would Mount Zion or the Mount of Samaria be any more secure against judgment if they, too, continued in sin? Yet these nobles, whom the prophet is calling to account, "ungrateful for their blessings, are bidding the evil day avaunt, and are giving themselves up to violence, lolling on ivory beds, at delicate banquets, amid esthetic music and wassail-bowls, and perfumes, supremely careless of the deep wounds of their country." They should be the first to go into captivity, and the sound of their revelry should be hushed. For Jehovah had sworn His abhorrence of their pride and their palaces, and their cities should become the prey of the alien.

III Expository

1. **Woe to them that are at ease in Zion** — the chiefs of Judah. Amos himself belonged to the southern kingdom, but his messages were directed chiefly against Israel, whose doom was now impending. To be "at ease in Zion" has become a phrase significant of spiritual decline or indifference. **And trust in the mountain** (R. V., "and to them that are secure in the mountain") **of Samaria** — the chiefs of Israel, or the northern kingdom. These especially are addressed in this prophecy. Samaria was the capital of Israel. Amos charges these rulers with trusting, not in Jehovah, but in the strongholds which Jeroboam had erected to defend his chief city. **Which are named chief of the nations** (R. V., "the notable men of the chief of the nations"). — In their prosperity these proud rulers of Israel affected titles of high distinction. **To whom the house of Israel came** (R. V., "come") — to whom the people resorted for counsel, or looked up to for standards of living.

We may apply this to our own land. If our territorial extent, our material development, our liberal institutions, our final welding together in the furnace of the war for the Union, have made us first of nations, this fact should not generate vain confidence and a stupid sensuality, but rather awaken a lively gratitude and a generous obedience to the Ruler of nations, the God of hosts (T. W. Chambers).

2. **Pass ye to Calneh.** — Pass over the Euphrates and visit that stronghold on the Tigris, that has lately fallen under the power of Assyria. **And see** — learn a lesson from her fate. **Go ye to Hamath the great** — the capital of the kingdom of the same name, on the Orontes; it had been recently humiliated by Shalmaneser II. **Go down to Gath of the Philistines** — which Uzziah had recently crushed. **Be they better than these kingdoms** — "better" than Israel and Judah? Of course not. They have been brought low, mighty as they once were. They have paid the penalty of sinfulness. Jerusalem and Samaria still exist in the pride of their power, but their iniquities also call for punishment. Their feeling of security is vain.

3. **Ye that put far away the evil day** — refusing to believe that it is close at hand. "The strong wicked man refuses to believe that God has a day in which to judge mankind. The weak and voluptuous shuts his eyes to that day, like the bird in the fable, as if what he dreads will cease to be because he ceases to see it" (Chambers). **Cause the seat of violence to come near.** — "Ye persuade yourselves that 'the evil day' foretold by the prophets and declared by them to be near at hand (Ezek. 12: 22, 27) is 'far off,' and therefore ye bring near violent oppression, suffering it to sit enthroned, as it were, among you (Psa. 94: 20). The notion of judgment being far off has always been an incentive to the sinner's recklessness of living (Eccles. 8: 12, 13; Matt. 24: 48). Yet that very recklessness brings near the evil day which he puts off" (J., F. and B.).

4. **That lie upon beds of ivory** — surrendering themselves to luxurious idleness and sensuality. **Stretch themselves on their couches** — lounge upon their canopied beds at their banquets. **Eat the lambs . . . and the calves.** — "The full-grown animals were not delicate enough for their taste, and they would sacrifice the ox by eating 'the calves out of the midst of the stalls.' It is an important principle of political economy that personal expenditure should as little as possible impair the common resources of the people" (G. Frederick Wright).

5, 6. **Chant to the sound of the viol** — R. V., "sing idol songs to the sound of the viol." **Invent** (R. V., "devise") . . . **instruments of music like David** — a silly affectation. "David's musical instruments were tuned to the praises of God; theirs kept time to licentious dances" (Hurlbut). **Drink wine in bowls.** — Ordinary cups were not big enough, did not satisfy them. **Anoint themselves with the chief ointments.** — No perfume or oil was too costly for them, or too dainty for their use. **But they are not grieved for the affliction of Joseph** — that is, of Israel, for Ephraim aspired to the leadership of the ten tribes. The "affliction" to which these rulers were selfishly indifferent was the national disaster then impending.

Those who are rebuked by the prophet lived for themselves. They ate and drank and pampered themselves. Even their higher tastes, as for music, were shown by refined selfishness. Amos uses many participles which cannot be retained in our language, and makes it plain that he is painting the daily life of these men. Their one great aim was the gratification of self. How could they weep with him that wept? What to them was the affliction of Joseph — the coming ruin of their nation? They had no sympathy with sorrow. They were not "grieved," sick at heart (such is the force of the word), as noble and generous natures would have been at the misery foretold (Gandell).

7, 8. **Therefore now shall they go captive with the first.** — They shall head the line. They shall be the first to taste the bitterness of exile. "These princes shall maintain their prominence even in captivity" (Schmoller). **The banquet of them that stretched shall be removed** — R. V., "the revelry of them that stretched themselves shall pass away." **The Lord hath sworn by himself** — there being none greater, and because He is immutable. **I abhor the excellency of Jacob.** — This may refer to those infamous qualities in which Israel now excelled — its sensuality, idolatry, oppression; or it may refer to the "excellency," the supremacy in privilege, which God had conferred upon the chosen people — a gift which He now takes no pleasure in, which He positively loathes. **Hate his palaces** — "as being the storehouses of 'robbery'" (Amos 3: 10, 15). How sad a change from God's love of Zion's gates (Psalm 87: 2) and palaces (Psalm 48: 3, 14). And this change was owing to the people's sin" (J., F. and B.).

Just as the English poet represents the Druid consoling the British warrior-queen with the certainty that —

> "Rome shall perish: write that word
> On the blood that she hath spilt;
> Perish, hopeless and abhorred,
> Deep in ruin as in guilt!"

so Amos declares, as he watches the wrongs of "the sons and daughters of misery, and the multitudes ready to perish," that Israel cannot survive. It is evident that his prophecies produced a profound impression (Farrar).

IV Illustrative

1. The people of Judah and Samaria were oblivious to the impending dangers, and

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were enjoying their ease and giving free range to every self-indulgence. They put far away the day of evil. Like the kings and nobles of France before the French Revolution, they increased beyond measure their effort to obtain the means of sensual gratification, while remaining totally oblivious of the sorrows and hardships they were inflicting upon the masses below them. They fondly hoped that the evils would not come in their day, and could say with the utmost nonchalance, "After us, the deluge." Let us alone in our enjoyment. Thus Nero is said to have fiddled when Rome was burning, and the officers of the British army to have danced, after the cannon of Waterloo began to sound the prelude to the most significant battle of modern times (G. Frederick Wright).

2. Did you ever watch a sculptor slowly fashioning a human countenance? It is not molded at once. It is painfully and laboriously wrought. A thousand blows roughcast it. Ten thousand chisels polish and perfect it, put in the fine touches, and bring out the features and the expression. At last the full likeness stands fixed and unchanging in the solid marble. So does a man silently carve out his own moral image, till at length it wears the likeness of God or the image of a demon (Oxenden).

3. A gentleman once said to a wicked man, "You do not look as if you had prospered by your wickedness." "I have not," cried the man. "With half the energy I have spent I might have been a man of property and character. I am a homeless wretch, have been twice in State's prison, and made acquaintance with all sorts of miseries; but my worst punishment is in being what I am" (Christian Age).

4. Tiberius was the absolute ruler of all that was fairest and richest in the kingdoms of the earth. There was no control to his power, no limit to his wealth, and no restraint upon his pleasures. His home was in one of the loveliest spots on the earth's surface, in one of the most softly delicious climates in the world. Pliny says he was confessedly the most gloomy of mankind. From this home of hidden infamies he wrote to his corrupted Senate, "What to write to you, or how to write, or what *not* to write, may all the gods and goddesses destroy me worse than I feel they are daily destroying me, if I know!" (Farrar.)

VACATION DAYS IN MAINE

REV. J. D. PICKLES, PH. D.

I WISH you could be with us in this quiet hamlet of

EAST BOOTHBAY

by the sea. Within the curve of the shore where the Damariscotta River opens out to the sea, the village faces the river where it really forms a broad estuary, stretching across to Bristol, a mile and a half away. We find here an ideal place for summer reinvigoration of body and mind. The village itself is not only attractive by reason of its beautiful situation, but the villagers are a most excellent type of citizens, welcoming cordially the summer guests and gently and unobtrusively causing them to feel at home.

A flourishing Methodist Church, one of the most desirable appointments in the East Maine Conference, is the only church in the village, but the pastor, Rev. A. E. Russell, is broad-gaged and up-to-date, and makes all visitors, of whatever ecclesiastical affiliations, welcome, and on Sundays the little edifice is crowded with an intelligent and appreciative audience. Last Sunday the pastor gave us a thoughtful and suggestive sermon on the contrast between the ministry of John the Baptist and that of Jesus. In the evening Rev. C. L. Merriam, pastor of the Highland Congregational Church, Lowell, gave us a fine and inspiring discourse on "The Gain of a Lost Life," from the text, "He that loseth his life shall find it."

A special feature of Sunday, the 14th, was a service in the deep forest on Farnham's Point, where the lonely grave of a soldier of the Revolutionary war had been rediscovered and appropriate ceremonies observed. Jonathan Farnham had been a sergeant major on Washington's body-guard for nearly nine years. He was born in Plymouth, Mass., and when about eighteen years of age had enlisted in the Continental army, probably at Cambridge. He married Dorcas Barnes, of Plymouth, and after the war came to Boothbay and took up a section of land on Linekin's Neck, building a log cabin on the site now occupied by the Mt. Pleasant House, a favorite summer hostelry of this shore. The grave of this soldier had been neglected and forgotten when, through the efforts of Rev. Mr. Merriam and Granville Seavey, of East Boothbay, a service was arranged for under the auspices of the G. A. R. Post of the village. Addresses were made by Mr. Merriam and the writer, patriotic songs were sung, and the ritual of the Grand Army used in commemorating the services of the dead.

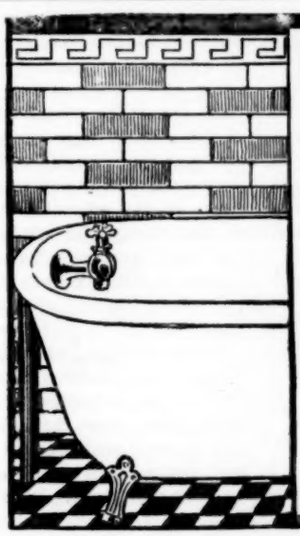
On Wednesday evening a grand peace jubilee in honor of peace between the United States and Spain was held in the church, and grateful praise was given to God for the marvelous events and results of the war.

On Thursday, by invitation of Capt. Alfred Race, of the steamer "Enterprise," four preachers — Rev. Messrs. Wood of Boothbay Harbor, Russell of East Boothbay, C. L. Merriam of Lowell, and the writer — enjoyed a trip to

PEMAQUID.

The ruins of the old fortifications built in 1607, thirteen years before the "Mayflower" landed at Plymouth, are plainly to be seen. A part of the old paved streets has been uncovered and relics in large quantities have been gathered to interest the curious and the antiquarian. It is passing strange that Maine seems to have such little interest in this remarkable inheritance of Spanish, French and English occupation. With a comparatively small outlay this old site might be made the most interesting and attractive relic of the early colonial times. Four forts — two wooden and two stone — were built on this site. The first, Fort Pemaquid, was built in 1630 or thereabouts, and destroyed by the pirate Dixie Bull in 1632. The second, Fort Charles, was built by Gov. Andros of New York in 1677, and destroyed by the Indians in 1689. The third, Fort William Henry, was built in 1692 of stone and mortar under the personal direction of Sir William Phipps, first provincial governor of Massachusetts. It was destroyed in 1696 by a land force of Indians under Castine and three French men-of-war under De Iberville. The fourth, named Fort Frederick, was erected by Colonel David Dunbar, by direction of the British Government, and after withstanding several attacks of the Indians it was dismantled and partially destroyed by the citizens of Bristol to prevent the British from gaining possession of it during the Revolution. Surely it is worth something to possess such remains of the old city of Jamestown in Pemaquid, where three nations have contended for supremacy before the United States were formed! It should be immediately purchased either by the State or the national Government and restored, or at least the old foundation, walls and magazines, and defences revealed. Thousands of visitors would annually visit it and gather anew the inspiration of historic days and notable events.

But I must not grow prolix. Should any of your readers wish the best resting-place on the coast of Maine, let them come to East Boothbay.



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Epworth League Department

Edited by REV. F. N. UPHAM.

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—

Use Our Officers

For Conventions. They stand ready to help with addresses and the holding of departmental conferences just so far as their regular church and business cares will allow. Only their expenses should be paid — nothing more.

For Advice. Specially important is this part of their work. They will answer any correspondent who asks any question about the work. The vice-presidents in charge of the general departments invite all local vice-presidents to write them. Ask them to help you by suggestion and direction in any way. Tell them your plans, and by all means write about any successful ventures that are new.

The General Secretary, Mr. Geo. W. Penniman, of Fall River, is very urgent in his request that every local secretary of chapter, circuit, district, State, or Conference report to him a full list of officers, their names, addresses, and when and for how long a term they were elected. As you read this, Brother Secretary or Sister Scribe, sit right down with "pen in hand" and write him at once.

The Treasurer, Mr. E. M. Wheeler, Box 1404, Providence, R. I., hopes each chapter will contribute one dollar yearly, beginning Oct. 1. This is little enough for the work. It ought not to be a burden to any chapter.

The Junior League Superintendent is Rev. O. W. Scott, Brockton, Mass. Just write him on anything connected with this work, and see how gladly and quickly and pertinently he will reply.

A Regrettable Resignation

Mrs. Lucie F. Harrison, of Worcester, has felt compelled by stress of other important duties to resign her position as Junior League superintendent for New England. She was elected to this office at the Bangor Convention in July, and it was hoped she could carry on the work. Her prominent connection with the Woman's Foreign Missionary Society makes the assumption of these new Epworth responsibilities quite out of the question. Her conscientious conception of this important Junior work would not allow her to look upon the office as a sinecure — so she resigns. Her determination is to be commended, while the necessity for the step is sincerely to be regretted.

We have just learned, since the above paragraph was written, that Rev. O. W. Scott, of Brockton, Mass., is the choice of the cabinet for this position. He declined a renomination at Bangor, but we hope he will accept this re-election. His service for the past two years in this very office is the very best reason for this new mark of confidence, and serves as the ground for prophecy when we predict a most successful two years' term just now beginning. We congratulate both Mr. Scott and the First District.

Decliners and Resigners

No retroactive censure is to the least degree intended in the "few remarks" suggested by the foregoing paragraph. Mrs. Harrison's motive, method and sincerity of resignation were entirely transparent. This cannot truthfully be said in every case, hence a word or two further.

Decliners and resigners, attention! If you must decline a proffered nomination, or resign an entrusted office, be sure, to begin with, that *you really mean it.* A frank acceptance is not boldness, nor is a refusal an evidence of modesty necessarily. A suspicion of insincerity often lingers about the most positive *no.* A blushing maiden may be coy, a trader driving a bargain may "fight shy," but a man or woman who is asked to accept responsibility in the church of God should first and always be straightforward. An evident waiting to be coaxed, or feint of false humility, is both puerile and wrong. "Let your yea be yea; and your nay nay."

Again: Before declining or resigning, be sure whether your decision is selfish or unselfish. Are you shrinking or shirking? Possibly your ease will be disturbed if you accept the place that seeks you. It may not always be convenient to attend to your new work. Would you plead ease and convenience as valid excuses, were He of the pierced hands and crushing cross to appear today?

Once more: If you honestly doubt your ability to perform the duties of the new position, give your friends who have elected you the benefit of the doubt. They trust you, they believe you are adequate. Let them take the responsibility. You may have powers wholly untried as yet. Success waits upon the faithful quite as much as upon the gifted man. God's help is assured to him who honestly tries.

A last word is this: Do not decline, do not resign, until you have prayed over the question, and waited to hear the Lord's answer. At the best we may perhaps be "unprofitable servants," but let us not be *unwilling* servants, too.

Fall Openings

Not of millinery displays, not of military campaigns, do we write; but of beginning the Epworth term of office in September. The Bangor Convention strongly advises it, and these are some of the reasons: —

1. In September the church is refreshed after the summer rest. Schools are beginning, trade is "coming up," and new life and activity abound.

2. September is several months before the Week of Prayer, when it is usual to commence the protracted meetings — the revival services — and sufficient time will, therefore, be given in which the League may get ready to help in this onward march of the church.

3. If the preacher is new, having just come in April, he has had some time in which to look over the field, and can exert an intelligent influence in the choice of the cabinet. He will know them well by January, and can get them into good training to help him in special work at that time.

4 The fall and winter program can be mapped out with definiteness and clearness, if the officers are to serve during an unbroken term covering those months.

These are a few of the reasons for September. They apply better where the Annual Conferences meet in the spring, as ours do, than when they are held in the fall. A uniform time for beginning greatly helps in keeping accurate records. The election would wisely be held some months before the term of office begins, say in June, so that during the summer interval the newly-chosen officers may make plans for their work. Will you not get into line and keep step?

The League Prayer-Meeting

The time of holding the Epworth League prayer-meeting varies. Our observation warrants the statement that the large majority of chapters have their meeting Sunday evening before the regular church service. Some cases are known where it comes *after* the Sunday evening preaching. In not a few churches it is held on a week night. We have heard of one League that meets Sunday morning. Do you hold yours at any time that we have not named? If so, please write and let us know where, when, and why.

Literary Work

What a magnificent field opens up for the Literary chairman to enter just at this very time! Our meetings this winter ought to be all alive with the latest and best words about America's new domains — Cuba, Porto Rico, and the Philippines. Their history, their civilization, their present condition, their religious situation and outlook, their bearing upon international questions, and a score of kindred themes,

await study and assure delightful evenings for our young people.

Ignorance Respecting the Bible

[Quoted from "A College President" in "From a Cloud of Witnesses" in the *Independent*.]

The Bible is studied in a certain one of our colleges one hour a week during the larger part of the four years of the course. At the first exercise of the year 1894-'95 of the freshman class, I determined to gather up evidence as to what the men knew of the Bible. At this first recitation thirty-four men were present. On the blackboard of the room I wrote out twenty-two extracts from Tennyson. Each of these extracts had an allusion to some Scriptural scene or truth. Each man was provided with paper, and was asked to explain each allusion. The twenty-two selections which were made are as follows: —

. . . . "my sin was as a thorn
Among the thorns that girt Thy brow."
— *Supposed Confessions.*

"As manna on my wilderness."
— *Ibid.*

. . . . "that God would move
And strike the hard, hard rock, and thence,
Sweet in their utmost bitterness
Would issue tears of penitence."
— *Ibid.*

"Like that strange angel which of old
Until the breaking of the light
Wrestled with wandering Israel."
— *To* ——

"Like Hezekiah's, backward runs
The shadow of my days."
— *Will Waterproof.*

. . . . "Joshua's moon in Ajalon."
— *Locksley Hall.*

. . . "a heart as rough as Esau's hand."
— *Godiva.*

"Gash thyself, priest, and honor the brute Baal."
— *Aylmer's Field.*

"Fairer than Ruth amid the fields of corn."
— *Ibid.*

"May Pharoah's darkness."
— *Ibid.*

. . . . "a Jonah's gourd
Up in one night and due to sudden sun."
— *The Princess.*

"Stiff as Lot's wife."
— *Ibid.*

"Arimathæan Joseph."
— *The Holy Grail.*

"For I have flung thee pearls, and find thee swine."
— *The Last Tournament.*

"Perhaps, like Him of Cana in Holy Writ,
Our Arthur kept his best until the last."
— *The Holy Grail.*

"And marked me even as Cain."
— *Queen Mary.*

"The Church on Peter's Rock."
— *Ibid.*

"Let her eat dust like the serpent, and be driven out of her Paradise."
— *Becket.*

"A whole Peter's sheet."
— *Ibid.*

"The godless Jephtha vows his child
To one cast of the dice."
— *Early Spring.*

"A Jacob's ladder falls."
— *The Flight.*

"Follow Light and do the Right — for man can half control his doom —
Till you find the deathless Angel seated in the vacant tomb."
— *Locksley Hall, Sixty Years After.*

It is to be noticed that the allusions contained in these extracts are not at all recondite; one might, indeed, have chosen selections which do contain recondite allusions. For instance, one might have asked the class to explain this line, taken from "The Palace of Art:" —

"One was the Tishbite whom the ravens fed."

Or we might have taken these lines from "A Dream of Fair Women:" —

"Moreover it is written that my race
Hewed Ammon, hip and thigh, from Aroer
On Arnon unto Minneth."

But the allusions that were selected are of the more common sort. And now let me ask, who and what were the men who were asked to explain these allusions? They were young men of about twenty years of age, born in the northern part of Ohio, or in the central part of New York State, or in western Pennsylvania. Every one was born in this country excepting one, who was born in London. They were the sons of lawyers, preachers, teachers, merchants, and farmers. Every one, except one, expressed himself as holding an ecclesiastical affiliation, and more than half were associated with two churches which are supposed specially to represent an intelligent knowledge of the Bible. Of the number nine were Congregationalists and Presbyterians each, five were Methodists, three were Baptists, two were of the Reformed Church, two were Jews, and one each belonged to the Free Baptist, the Unitarian, and the Roman Catholic Churches, and one, as has been said, indicated no ecclesiastical relation.

And what did the men thus born and bred and trained know of the Scriptural scenes and truths expressed in these verses of Tennyson? I venture to give the record just as it stands. Nine failed to understand the quotation, "My sin was as a thorn among the thorns that girt Thy brow." Eleven failed to apprehend "the manna on my wilderness." Sixteen were likewise ignorant of the significance of striking the rock. Sixteen, also, knew nothing about the wrestling of Jacob and the angel. No less than thirty-two had never heard of the shadow turning back on the dial for Hezekiah's lengthening life. Twenty-six were ignorant of "Joshua's moon." Nineteen failed to indicate the peculiar condition of Esau's hand. Twenty-two were unable to explain the allusion to Baal. Nineteen had apparently never read the idyl of Ruth and Boaz. Eighteen failed to indicate the meaning of Pharaoh's darkness. Twenty-eight were laid low by the question about Jonah's gourd. Nine, and nine only, were unable to to explain the allusion to Lot's wife. Twenty-three did not understand who "Arimathæan Joseph" was. Twenty-two, also, had not read the words of Christ sufficiently to explain, "For I have flung thee pearls and find thee swine." Twenty-four had apparently not so read the account of Christ's first miracle as to be able to explain the reference. Eleven did not understand the mark which Cain bore. Twenty-five were as ignorant as a heathen of the foundation of the church on Peter. Twelve, and twelve only, had not gathered up knowledge sufficient to indicate certain truths about the serpent in Eden. No less than twenty-seven were paralyzed by the allusion, "a whole Peter's sheet." Twenty-four were unable to write anything as to Jephtha's vow. Eleven only, however, were struck dumb by the allusion to Jacob's ladder. But sixteen were able to write a proper explanation of "the deathless angel seated in the vacant tomb." In a word, to each of these 34 men 22 questions were put which would demand 748 answers. The record shows that out of a possible 748 correct answers only 328 were given.

In Reference to the Above

We advise our Leagues to try any thirty-four persons in their chapters, giving them these same quotations, and we confidently expect that fully seventy per cent. of the answers would be correct. Try it, some time this fall. It's a good work for the Literary Department to undertake. Next month we will publish a list of twenty Scriptural allusions from Shakespeare, and advise their use in a similar way.

New Bedford District Convention

Oct. 12, in St. Paul's Church, Fall River, the New England Cabinet is to hold its semi-annual meeting. At the same time the New Bedford District will hold its convention, utilizing the cabinet members to a large extent. Plans are on foot for a great gathering. Noon meetings in the cotton mills are being arranged. Rev. Luther Freeman, New England president, will speak in the evening. All Southern Massachusetts and Rhode Island Leagues ought to be there.

The War's Lessons for Christian Service

A Higher Call: Thousands of men leave office, shop, field, and home because a higher call is heard. Important and precious as the duties and delights of their usual life are, a paramount claim is upon them, and they don the blue. Great ocean liners and majestic greyhounds, as well as humbler craft of all sorts, go out of their mercantile and peaceful commission, and become a part of the American Navy; and the reason for it all is, a higher call. Our glorious country holds eminent domain, and its right is cheerfully and readily acknowledged.

Is not this a teaching for the church of Christ? Does not the Christian hear the word from the skies and see "the heavenly vision?" What more important than the urging on of the Master's cause? What work more pressing than that of the church? Time, money, influence — all, all, are summoned. Do you not hear "the higher call?"

54 Monadnock St., Dorchester.

Ladies of Manila

Little has been said or written about the *mestizos* or half-breed ladies of Manila. They combine the superstition of the Negro with the grace and languor of the creole, and the features of either the Chinese or Japanese. Their favorite costume is a long, loose robe of bright hued silk, and their long flowing hair forms their mantilla.

The illustration in another column is reproduced from a photograph taken in Manila in 1892. It was intended to form part of the series of National Costume cards prepared by *The Singer Manufacturing Co.* for distribution at the Chicago Exposition, but was not secured in time. It now has a peculiar interest to the women of America because of recent events connecting the United States with the Philippine Islands, where Singer Sewing Machines are, as in every other part of the world, one of the foremost factors of civilization.

League Prayer Meeting Topics for September

REV. MATTHIAS S. KAUFMAN, Ph. D.

Harvest Parables

Comparatively few persons have clear insight into spiritual truth. Present it in abstract form, and the vast majority turn about and know not what they have heard. The great Reader of human hearts knew that the mysteries of His kingdom would never be understood in syllogisms, so He borrowed pictures from the earth and sky, from home and farm, from the most familiar objects, by which to make clear the knowledge essential to salvation. His most common form of illustration was that of the parables. By them a large circle of listeners was attracted and instructed. Many of them were influenced for permanent good. Furthermore, the inquiring ones requested explanations which proved beneficial even to those who had been indifferent. Thus the parable attracts and leads into the light many who would not otherwise be reached. What multitudes have been interested in divine things and saved from ruin by the parables of the Prodigal Son and of the Rich Man and Lazarus! What an example has Christ given to all His fellow-laborers to make frequent use of illustrations!

—

September 4 — The Mustard Seed. Matt. 13: 31, 32. (Missionary topic.)

The mustard tree here mentioned has not been indisputably identified. What is known as the khardal tree, whose seeds are used throughout Syria as a substitute for mustard, is found along the banks of the Jordan, on the shores of Galilee and about Damascus. The people of those regions generally accept it as the mustard tree referred to by Christ. In our Lord's time the mustard seed was used to designate anything very minute. That He might make His teachings understood He adhered to well-known popular speech.

SIMILES.

1. The mustard seed is like faith.

2. The mustard seed is so small that it is easily overlooked. So is faith in the germ.

3. Inherent vitality is found in the mustard seed. The same is true of faith.

4. If the mustard seed is allowed proper aids, it will grow to magnificent proportions. So also will faith.

5. The developed mustard plant is not only useful to man, but it challenges his admiration. This is much more true of genuine faith.

A HANDFUL OF SEEDS.

1. Faraday proved that a single dewdrop contained electricity enough to rend a rock.

2. The two great revolutions of modern times apparently sprang from a street riot at Boston and at Paris.

3. In 1769 Hannah Ball established a Sunday-school at Wycombe, England. That was a seed. Twelve years later a young woman planted the same kind of an idea in the mind of Robert Raikes. It grew into a train of ragged children following the good man through the streets of Gloucester as he was about to try the experiment of teaching the children the Word of God in a little school on the Lord's day. Behold the fruit! Millions in Sabbath-school every Sunday.

4. A Sunday-school teacher induced a boy to join her class. She procured for him suitable clothing. He came once. The next Sunday he was absent. She found him again. Once more she clothed him. Again he came one Sunday, and then was missing. She persevered in like manner as before, and finally succeeded in holding him to the school. That boy was Robert Morrison, the apostle to China, opening that vast empire to the Gospel.

5. A little company of women banded themselves together to work for Christ at a distance. They began by sending a Negro to instruct the Indians on a Western Reserve. Out of that little effort grew the Methodist Episcopal Missionary Society. Truly, "a handful of corn upon the top of the mountains," whose fruit "shakes like Lebanon!"

WAFTED SEEDS.

1. What effect will the interest in the late war have upon the last remaining part of our missionary debt? It ought to help wipe it out.

2. The so-called pope-king of Italy celebrated the sixtieth anniversary of his first mass last February. The heart of Italy beats true to the principles of free constitutional government.

3. Admiral Dewey's great victory in the Philippines and the flag of our republic floating at Manila today, bring raw heathen very near our doors. Hence we need not seek foreign lands alone in which to tell the good news of salvation through the Atonement.

4. As Cuba comes under our special protection, what a fertile field is opened up to our Missionary Society! It is very fitting that patriotism and evangelism should go hand-in-hand.

5. Wherever the Stars and Stripes wave there will also be planted the standard of the Cross. Wherever the flag of England floats there also is the Cross advanced and protected. How suggestive this fact in connection with the strong tendency toward an Anglo-Saxon alliance! How such an alliance would hasten the spread of Christ's kingdom! Truly, England may say to America,—

"You are the lords of a strong young land,
And we are the lords of the main."

6.

"Hasten, Lord, the glorious time
When, beneath Messiah's sway,
Every nation, every clime,
Shall the Gospel call obey."

September 11 — The Laborers in the Vineyard. Matt. 20: 1-16.

By this parable Christ teaches that man's salvation is of grace, and not a precise reward for so much labor performed. Eternal prizes cannot be won by finite efforts. Salvation is the gift of God. It is too great to be earned. No amount of work can bring God under obligations to us. At the very least He has done already immeasurably more for man than can find any adequate commercial compensation. Two teachings are here conspicuous: (1) God owes man nothing for his labor because He has already bestowed infinitely more than man can pay for. (2) God and not man must be the judge of what reward shall be given for any service.

SEED THOUGHTS.

1. The householder looked after the vineyard personally, not delegating its supervision to another. His being up at an early hour indicates his interest. He gave personal attention to the hiring of laborers. He stipulated a particular sum for their labor. He himself assigned to each his place of toil.

2. The first ones called may be compared to the youth of our homes and Sunday-schools. It is comparatively easy for them to enter this service, for their environment and the impressive period of their lives are favorable thereto.

3. The third-hour visit to the market-place indicated not that the householder needed more laborers so much as that the idlers needed work and wages. Well could the proprietor have waited till the next day; but the poor men could ill afford to be all the day without their opportunity. So out of the loving charity of his heart he went after them and promised to pay them simply what was right. The third-hour call comes to men and women after they have passed the twenty-year mile-stone, but have not yet reached the prime of life.

4. The sixth hour and ninth hour visits are invitations to those from thirty to fifty or thereabouts. The dew of youth's earliest and best morning hour is gone, and habits of long-continued spiritual idleness bind them to their present indifference. Hence the call does not affect them as it once did. A fair opportunity for work yet is offered, but somehow they do not seem able to realize it. Satan holds them back by many deceptive devices and misleading suggestions.

5. The eleventh-hour visit is the last call. Oh, how gracious! How fortunate! — not for the householder, but for the idler. The householder could not expect much of these last-hour ones. It was not for himself that he invited them. Only their good was in his mind. His was pure benevolence.

6. Those to whom he spoke were standing idle in the market-place. There are many idlers now — in a literal sense they are mere loafers. Many are idle spiritually because earth's laborious business absorbs their attention. Really they are busy with trifles compared with eternal interests. They wear out their lives in accomplishing nothing of permanent value. Others are idle through constant indecision. They know not their own minds. While they parley the day speeds away. Still others are full of good intentions; they resolve and re-resolve, and that is as far as they get. Idle are they because their good intentions are never carried into effect.

7. Those who heard the invitation heeded the call. They went at once, not attempting to attend to some other project first. Fortunately and sensibly, they did not procrastinate. They worked faithfully and well. No fault was found with them. Until the close of the day they persisted in their toil, and each one was in his allotted place ready for his reward.

SPADES.

1.

"What can I do the cause of God to aid?
Can power so weak as mine
Forward the great design?"

2. A minister once preached a grand sermon from the text, "Why stand ye here all the day idle?" Many seemed affected by his appeals, but one lady acted upon her emotions. The next day she called upon her pastor and said, "Doctor, I want a spade."

3. Behold the spider casting out her film. She commits it to the gale, feeling confident that somewhere it will adhere and form the beginning of a web. In like manner should we believingly cast forth our endeavors, con-

fident that somewhere God will find a place for us.

4.

"Not mighty efforts, but a willing mind,
Not strong, but ready, hands
The vineyard's Lord demands;
For every age fit labor He will find."

September 18 — The Wheat and the Tares. Matt. 13: 24–30, 37–43.

This parable was uttered at Capernaum on the shore of the Sea of Galilee. Jesus was seated in a boat while a throng of listeners gathered near on the beach. Here He gave to them the four parables of the Sower, the Tares, the Mustard Seed, and the Leaven. After this He retired to a house — probably Peter's home, with whom He is supposed to have dwelt. While here He explained more clearly to the disciples certain parables, and added those of the Net, the Treasure, and the Pearl.

By use of the wheat and tares Christ simplifies to our understanding the entire structure of the probationary system as it is in the Christian dispensation. It depicts the continued struggle with evil until the judgment day. It embraces not only the church, but seems to include both the church and the world. Not for a moment does it make God responsible for the existence of evil. On the other hand, He is always using all His available resources for its abolition. His boundless benevolence would save all mankind were it possible. There is only one insuperable obstacle, and that is the obstinacy of the free will. Here it is often difficult to determine who are the wheat and who the tares; but when each is fully developed the distinction will be easily apparent to all.

INTERPRETATION.

1. "The kingdom of heaven." This is the subject of these seven parables uttered at about the same time. It means God's sway over the hearts of men and of angels. On earth it refers especially to Christ's mediatorial reign for the purpose of human redemption.

2. "Good seed." These are the children of the kingdom, including every sincere believer in Jesus Christ, every true member of Christ's invisible church.

3. "While men slept." This represents the ceaseless, sleepless activity of evil agencies.

4. "His enemy." Our Saviour Himself speaks of Satan as a personal spirit — the evil one. He is not self-existent like God; but a created finite being, created originally good, but, abusing his freedom, deliberately chose darkness to light.

5. "Tares among the wheat." The tare abounds all through the East and is a great torment to tillers of the soil. The word for tare in the original is *zitania*, which is said to mean darnel, a plant closely resembling wheat when growing, but as it approaches maturity in the ear is easily distinguished. It is a strong soporific poison and must be carefully winnowed and picked out of the wheat, grain by grain, or the flour will be unhealthful.

6. "The servants." In the absence of Christ's reference to these in His interpretation, we may conclude that it is not needful that we know precisely whom they represent. It is natural to think of strict disciplinarians who would heartlessly expel from church fellowship those who deviated from their strictest notions of churchly demands.

7. "Let both grow together until the harvest." Because then it will be easy to separate the wheat from the tares. Because Christ is the only safe discerner of character; men are often deceived, thinking the good are evil and the evil good. Because hasty judgment might snatch away many a very weak Christian. Because some who would be counted tares may yet be changed to wheat at the eleventh hour.

8. "The reapers." Angels who will tenderly but firmly execute God's decisions.

9. "Burn them." This sounds much like a symbol of irretrievable woe.

10. "Barn." A place of plenty, security and usefulness.

SHEAVES.

1.

"It is God's kingdom in the earth,
His kingdom in the soul,
The good seed is the harvest's birth,
While seasons onward roll."

2. Each soul is a microcosm. It is a little world in itself and also in the big world without, capable of marvelous fruitfulness.

3. An African chief once asked a missionary, "Why does not God kill the devil?" Many answers might be given; but all are embraced in the one that it best suits God's purpose to allow him to live. In some way Satan is being used of God in spite of himself to further divine plans in their ultimate completion.

4. The story goes that in an Arabian desert there is a jagged, scarred, repulsive rock which very few tourists approach rightly. But when the right approach is made, a door opens to a store of rich and precious treasures which the visitor may have for his own. To those who can discern between the true and false, there are treasures everywhere, even in life's most unattractive experiences.

5. A noble Christian man was walking some distance to church when he was overtaken by a friend who accosted him with: "Good morning, Mr. Rice, what are you reading?" Glancing at the open Bible in his hand, he replied: "I am reading my Father's will." "And what is that?" "Why, He has bequeathed to me a hundredfold in this life, and in the world to come life everlasting." What glorious sheaves will be garnered by those who are found at last fit for the eternal kingdom!

September 25 — The Barren Fig Tree. Luke 13: 6–9.

What a choice possession is a noble tree — the oak that challenges your admiration, the shady maple under which children gleefully play, the elm whose graceful branches overarch the long street! How with the changing years these great trees become endeared to us! Not only now, but all along the centuries have trees been regarded with special favor. This is particularly true in the Orient, where heat is excessive and the people live largely out of doors. The fig tree, together with the palm and olive, have been immensely valuable. They are not looked upon so much as luxuries as real necessities. In some favored localities fruit hangs on the fig tree for ten months of the year. The first figs are ripe about the last of June. Because of its rich and abundant fruitage, it was not unusual for a husbandman to have a fig tree planted in some corner of his vineyard where it would receive all the attention and cultivation which were given to the vines. Of such a tree he had a right to expect large results.

THE FIG TREE.

1. As an emblem of the Jewish nation, the fig tree is used in the Old Testament.

2. In this parable of warning, the impending doom of the Jews is suggested.

3. In the three years of seeking fruit some interpreters have discovered the three epochs of Jewish history — under judges, kings and priests.

4. Under the exemplification of the general prediction of Christ may be seen the relation of the chosen people to God; the imminent danger of continuing in the present unfruitful condition; the nature and urgency of repentance; the relation of Jesus to Israel; the gospel plan of salvation; the certainty of the final judgment.

THE VINEYARD.

1. The vineyard is a symbol of the kingdom of God as distinct from the Jewish nation.

2. It intimates that God planted Israel in the most favored part of His vineyard.

3. Again and again He came seeking fruit, but found none.

4. Messiah is the vine-dresser.

5. The three succeeding years of barrenness demonstrated the fig tree's utterly hopeless nature.

6. In his infinite compassion the vine-dresser pleads for mercy as Christ now intercedes for every sinner. When the ancient Romans attacked a city it was customary to display a white flag. If the garrison surrendered while this flag was flying, their lives were spared. After a time the black flag was hoisted, which meant death to every captive taken. For every rebel against God the white banner of mercy is today waving. The black banner of hopeless despair may not be displayed, but permanent impenitence must result in permanent woe. How earnestly should we plead with the fruitless ones to turn to Christ before they are cut down and cast into the fire!

THE FRUIT.

1. Fruit is an expressive image of man's moral character.

2. Some people are like the cypress tree, which is tall and fair to behold, but never bears fruit.

3. The lemon tree continuously sends forth new fruit as soon as ripeness causes the mature lemons to fall. So should each Christian life bear fruit not at some long intervals, but unceasingly.

4. In this parable God is apparently represented as demanding justice, while Christ mercifully pleads for a little more time. This is the view of old theology. The more correct present-day conception is nearer the truth. Victor Hugo thus brings it into view: On a certain day he beheld an unknown woman appearing to float out of a cloud. She moved about by means of wings. Honey seemed to be on her lips, and heaven shone in her eyes. This beautiful woman was constantly engaged in pointing out the right way to footsore and heart-aching travelers. Soon it came the poet's turn to be helped also. "Lo! you have missed the way," she gently said. When he drew near her he observed that her eye blessed whatever she might look upon. Piercing was her glance, yet most lovingly mild. So charmed was he by her kindness that he fell upon his knees in adoration, for he thought he recognized her features. She, reading his thought, said sadly, "Dost thou too know me not? My son, thou deemest me Mercy; not so, my name is Justice." Could we but see aright, we should find every attribute of God equally beautiful and attractive. All spring from His infinite love.

Brockton, Mass.

No one who knows Macbeth lamp-chimneys will have any other — *except some dealers who want their chimneys to break.*

Write Macbeth Pittsburgh Pa

The W. C. T. U. and the Temple

THE following official statement has been sent out from the press department of the National W. C. T. U.: —

The National Woman's Christian Temperance Union is in no way legally bound to the Temple or any of its entanglements. It is now supposed that most of the Temple trust bonds are held by capitalists, as are the other Temple bonds. No doubt some of them are held by poor people, and it is the desire of the National officers to relieve them, as far as the funds which have been sent to Miss Dow will admit.

Miss Gordon, who offered the resolution of the executive committee favoring giving up the Temple, was for twenty-one years Miss Willard's private secretary and constant companion and devoted friend. She more than any other knew Miss Willard's inmost thought regarding the Temple and all other W. C. T. U. interests. Mrs. L. M. N. Stevens, Miss Willard's successor, was for twenty-four years Miss Willard's constant friend. Never a shadow came between their friendship. Mrs. Stevens' chief delight in the National work seemed always to be to do that which would most help Miss Willard. When the national constitution was changed so as to provide for a vice-president-at-large, to act in place of the president when the latter should be prevented from acting, Miss Willard nominated Mrs. Stevens, and she repeated that nomination each year. When Miss Willard was ill in New York, Mrs. Stevens was summoned to her side. No one conversant with facts can deny that Miss Gordon and Mrs. Stevens have acted conscientiously in the Temple matter, and no one can ever doubt their love and loyalty to Miss Willard.

The Temple is only an affiliated interest of the National Woman's Christian Temperance Union. It is not an integral part of its work as are its forty departments under the heads of Organization, Preventive, Educational, Evangelistic, Social and Legal.

The building has never brought in revenue to the Society. On the contrary, more than $200,000, mostly from white ribboners, has been spent in floating the enterprise; while the National W. C. T. U. has paid and is paying today regular rent for its offices in the Temple and the Central W. C. T. U. of Chicago has paid and is paying today rent for Willard Hall in which are held, under the auspices of that Union, the noontide meetings. Hence, in having to give up the Temple, the W. C. T. U. had nothing to lose but much to gain by enlightening the white ribboners so that they would understand the exact situation, in order that their money, representing so much self-sacrifice, should be in the future rightly applied toward the building up of our work.

The action taken by the National Executive Committee, July 15, when they voted to give up all hope and effort to own the Temple, is meeting with the approval of all the leading officers and workers. Lady Henry Somerset, president, Miss Agnes Slack and Miss Anna Gordon, secretaries, and Mrs. Sanderson, the general officers of the World's W. C. T. U., all heartily endorse the action of the executive committee. At the executive meeting in Chicago, as has been stated, eighteen were in favor of giving up the Temple, and four opposed. Since that time all of the absent members of the National Executive Committee have been heard from save five, and all of those heard from agree that the committee did right in its meeting, July 15. The National superintendents, so far as heard from, with one exception, approve the action of the executive, as do also Mrs. J. K. Barney, round-the-world-missionary, Mrs. Mary Livermore, and Mrs. Hannah J. Bailey, superintendent of Peace and Arbitration.

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"My health failed entirely and paralysis stared me in the face. My limbs were so weak that I could scarcely walk, and heart trouble was one of my ailments. I had no appetite and suffered with constipation. My voice failed me in the pulpit, and life had become a burden to me. I began taking Hood's Sarsaparilla and very soon saw a great improvement. In the winter I was attacked by the grip which left me in a bad condition. I was weak and prostrated. I went back to my old friend, Hood's Sarsaparilla. After taking a few bottles I felt like a new man. Hood's Sarsaparilla seems to be the thing for me, and I find Hood's Pills the best corrector of the liver and stomach." REV. C. S. BEAULIEU, Lowellville, Ohio.

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Hood's Pills cure all Liver Ills and Sick Headache. 25c.

Hedding Chautauqua

Last Friday the Hedding Chautauqua Summer School, Assembly and Biblical Institute closed one of the most prosperous seasons in the history of the institution. The classes in the departments of art, French, music and elocution were well sustained, and the numbers in French and art considerably in excess of former years. Rev. T. A. Dorion instructed twenty-four in French, while Mrs. L. A. Bates was taxed to the utmost to care for her large class in painting. Miss Lawson had a small class in elocution and physical culture, and gave good satisfaction, and her recitals were greatly enjoyed. Prof. Conant, the musical director, won for himself great praise for the successful manner in which he conducted the chorus and managed the great concerts. The boys' and girls' department was most successfully conducted by Mrs. Marion Danforth.

The lectures were of a high order and enthusiastically received. The following were the lecturers during the three weeks: Rev. C. W. Dockrill, Rev. Edwin Morrell, Prof. Albert Armstrong, Dr. Roland D. Grant, Prof. Frank Roberson, Rev. Thomas Tyrie, Rev. W. I. Haven, Hon. John C. Linehan, Mr. A. M. Stickney, Mrs. Anna Christy Fall, and Dean Alfred A. Wright.

The Biblical Institute lasted four days, and papers and lectures were given by Revs. S. E. Quimby, J. D. Folsom, L. D. Bragg, William Warren, C. W. Dockrill, J. E. Robins, C. H. Farnsworth, Elwin Hitchcock, A. B. Rowell, D. C. Babcock, O. S. Baketel, C. W. Rowley, and Dr. A. A. Wright; the last-named delivered six lectures during the week to the great delight and edification of all present. Provision had been made by the management for free board and rooms for the young men of the Conference in the courses of study. The Institute was a grand success in every respect.

The Assembly week, with its complete change of plans, was greatly appreciated by all on the grounds, as was evidenced by the general patronage given. Recognition day was unusually interesting. Dr. Grant gave a masterly address on "What is a True Education?" Two persons received diplomas—Mrs. Lizzie M. Young and Mrs. Mary Edna Emerson. The rain fell in torrents on Friday, G. A. R. day; nevertheless the audiences were large, especially at the closing grand concert that evening.

The management are to be congratulated upon the great success in every respect of the Hedding Chautauqua program for 1898, which was planned and executed by Superintendent C. W. Rowley and President J. W. Adams, aided by the efficient Ladies' Auxiliary.

TITUS BENEDICT.

Rate, Boston to Lake Chautauqua and return via the Fitchburg, $14 20.

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Providence District

Foxboro. — Methodist Hall has been thoroughly renovated, and presents a greatly improved appearance. The walls, including the vestibule and stairway, have been painted in delicate colors. Some time since electric lights were introduced. The pastor, Rev. W. F. Geisler, is very popular here and has proved himself to be both a devoted Christian and a successful worker. He is at this writing absent on a vacation for two Sundays, but will preach two or three times both Sabbaths during his absence. The meetings are all well attended. Mr. R. W. Heald is always at his post of duty as class-leader and the same faithful Christian worker today that he has always been. Faithful and valuable work is being done in the Junior League by Miss May Leighton, assisted by Miss Edna Small as organist. Reports from the various departments of Kelley Chapter, Epworth League, are very encouraging. Several new members have recently been added and others are proposed. It was with sincere regret that the League was called upon to accept the resignation of George E. Ellis, its president, a highly-esteemed young man active in all departments of church work. Business affairs called Mr. Ellis to another part of the State. The secretary was instructed to express to him the regret of the League in parting with him as its president. George M. Barron was elected to fill the vacancy. The League and the Ladies' Aid Society are planning entertainments to take place early in September; the latter propose to give a birthday party, preparations for which are now in progress.

Centreville. — Centreville continues to keep up its good reputation for supporting our benevolences. The Children's Day collection amounted to $22. There were only five churches in the Conference which gave more than this amount last year. The apportionment for the superannuates was forwarded in June to the treasurer, Rev. E. M. Anthony, of Jewett City. On July 3, 2 persons were received by letter and 3 from probation. In the evening, at the close of a patri-

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NIAGARA FALLS, N. Y.

DEPARTMENT G. W. AGENTS WANTED

otic service, a good collection was taken for the Red Cross Society. Miss Margaret E. Todd, superintendent of the Deaconess Home, Providence, for the second time represented her work, and a collection of about $23 was taken for this worthy cause. Rev. E. W. Goodier, the pastor, was until recently the treasurer of the Conference Claimants' fund. He is still receiving checks, as the fact that he has resigned and Rev. E. M. Anthony, of Jewett City, has been elected in his place, has not yet become known to all the ministers.

Portsmouth.— Rev. W. H. Butler and wife were tendered recently a very pleasant reception by the church and congregation. New singing books have been placed in the Sunday-school. The Epworth League has purchased a missionary library. Mr. and Mrs. Butler had the pleasure of receiving a donation party recently.

Brockton, South Street.— At the Lake View Assembly a petition to President McKinley to abolish the canteen sale of liquors around the army camps was started by Rev. O. W. Scott of this church, and Rev. Alfred Noon, secretary of Massachusetts Total Abstinence Society. The petition was largely signed, over 125 names being received before noon Tuesday. Mr. Scott led the morning prayer-meeting on Tuesday, and as the subject was "The Nation," a very interesting hour was enjoyed. A large audience was present. At the annual alumni banquet of the C. L. S. C. Mr. Scott spoke to the toast "First Impressions," it being his first visit to the Assembly, although he had studied the course for two years. Mr. Scott is a graceful speaker, and, as usual, made a fine impression.

Providence, Trinity Union Church.— Rev. A. J. Coultas and family are at their summer cottage on Jolly Island, Lake Winnepesaukee, N. H. On their return to Providence they will enter another parsonage which has been prepared during their absence. There will be no other tenant, and the house will be furnished in a first-class manner.

Newport, First Church.— Rev. J. H. Allen and wife spent a part of their vacation at Melvin, N. H.

New Tabernacle.— At the suggestion of Rev. C. S. Davis, of Providence, the Jolly Island Association have erected rustic seats and a pulpit in a delightful grove on the island. The dedicatory service was held Sunday, August 21. There were 62 persons present. The advantage of this place over the cottages for large services was very marked, and every one commended the change. Rev. C. S. Davis, by request, offered the prayer of dedication. KARL.

NEW HAMPSHIRE CONFERENCE

Concord District

Weirs Camp-Meeting.— August 15-20, 1898, will long be remembered by many people. It was the annual camp-meeting, and was truly a great spiritual feast. Many who have been present at every meeting for the past twenty or twenty-five years pronounce it the best one they have ever attended. It opened on a high key Monday afternoon, and never dropped to a lower one all the week. Three were converted Monday night, and thus the work went on until Friday afternoon and evening, when some half-dozen were saved. It had been going with great momentum all the week. About thirty-five of the preachers of Concord District were present, most of whom remained all the week. In addition to these, several others were present, so that the list would aggregate nearly forty-five. The following preached in the order named: Revs. J. H. Emerson, W. T. Carter, Dr. H. C. McBride of New York, M. W. Borthwick of Manchester, J. E. Robins, J. D. LeGro, W. M. Cleveland, A. J. Hough of Vermont, Thomas Whiteside, C. O. Judkins of Vermont, E. E. Reynolds and A. L. Smith. The sermons were well timed, and each one seemed to fit in its place. The altar services were seasons of great heart-searching and power. The evening meetings in the society houses were the intrenchments where work was done at short range. They were times of great victory. The children's meetings, in charge of Mrs. Nellie B. Morse, of Lancaster, were largely attended and were blessed to the help of many. The services of the Laconia house for the promotion of holiness, led by Rev. A. L. Smith, were seasons in which many were helped in their spiritual life. A feature that was very profitable, that filled the Concord house with earnest listeners, and is eagerly sought for again, was the addresses at 8.30 each morning by Dr. D. C. Knowles on the evidences of Christianity. They were not a recitation-room lesson, but were put in popular style so that all could understand and appreciate them. The audiences increased each morning. The addresses were what we would expect them to be — of a high order both intellectually and spiritually — and did great good. The people need head knowledge as well as heart. The missionary services were addressed by Miss Clara Cushman for the Foreign, and Mrs. F. V. Chapman for the Home, Society. Rev. A. L. Smith not only presided at the organ with his usual ability, but led the choir as well. The singing — solo, duet, quartet and chorus — was excellent.

The congregations were much larger than one year ago, and the order was perfect. It could not have been better in any house of worship. The fact that in the hotels there were card-playing and dancing did not in any way affect the interest of those who had come for the meetings. We would not have known but that we were in the wilderness, far away from the dress parade of social life. We are glad to state that God is still at the Weirs, and salvation may be had there by any penitent and believing soul.

The Camp-meeting Association plan to make some improvements about the auditorium and some of the streets. By next season the electric cars are to be there, coming from Laconia, and probably electric lights. The Association must keep pace with the improvements.

District Stewards.— Most of this august body were conspicuous by their absence. Some of them will complain that the claim of the presiding elder is too high, but if they wanted any change they should have been there to have asked for it. Those present did the best they could with the light they had.

West Thornton.— Congregations are very good here. Three prayer-meetings a week are held in different parts of the town and are well attended. When the pastor, Rev. A. P. Reynolds, and his wife returned from the Weirs camp-meeting, they found their house had been invaded by some of the people and the dining table filled with a supply of food that would last them for many days. That is the way these people treat a minister. The pastor is planning for a revival campaign.

Ellsworth.— This is part of Mr. Reynolds' parish. On Saturday, after his return from camp-meeting, he drove over here to prepare for several baptisms by immersion that were to occur on the Sabbath. It required almost fifty miles of driving by the time he reached home. Sunday brought a crowd of two hundred to the water, when four were baptized. Most of these returned to the church, which was filled with people. Four were admitted to full membership, and the sacrament of the Lord's Supper was administered. Sixty people are often present for a Thursday night prayer-meeting.

Personals.— Rev. J. L. Felt was detained from the camp-meeting, where he was to preach, by the funeral of one of his members.

Rev. W. C. Bartlett was called home by the death of one of his congregation.

Rev. J. H. Emerson could only remain long enough to preach the opening sermon, on account of the illness of his wife, who was not so well as she had been, causing them to return from their vacation sooner than they intended.

Rev. Elihu Snow is reported as considerably improved. His pulpit, which has been supplied by different brethren for over three months, will be cared for a little longer, as follows: August 28, Rev. A. L. Smith; Sept. 4, Dr. D. C. Knowles; Sept. 11, Rev. C. U. Dunning; Sept. 18, Rev. W. C. Bartlett. It is hoped that by that time Mr. Snow will be ready for service.

North Monroe.— Four have been received into full connection. All the interests are being carefully looked after by the pastor, Rev. I. C. Brown. B.

MAINE CONFERENCE

Lewiston District

Empire Grove Camp-meeting.— The camp-meeting at Empire Grove, East Poland, which closed Aug. 21, was a season of unusual interest. Monday, Aug. 15, was observed as Temperance day, the exercises being under the direction of Mrs. H. C. Munson of the W. C. T. U. The preaching during the week was of a high average of excellence. Rev. Messrs. Hannaford, Hamilton, Southard, Bean, Terhune, Parsons, Craig, Lewis, Rich, Leitch, Wilson, Williams, and Brooks, of Lewiston District, W. F. Berry of Congress St., Portland, and C. H. Stackpole, of New England Conference, were the preachers. Presiding Elder Corey had general supervision. Miss Clara M. Cushman gave an excellent address Thursday under the auspices of the camp-meeting auxiliary of the W. F. M. Society, and Mrs. Jennie Fowler Willing performed a like service Friday for the W. H. M. Society. The singing was ably conducted by Rev. H. L. Williams, of Lisbon. Several persons professed conversion and many believers sought heart purity. Sunday was the great day of the feast. Meetings were held from 9 o'clock in the morning until 10 o'clock at night, with only brief intervals for dinner and supper, and were attended by hundreds of attentive hearers and earnest participants. The directors are enabled to liquidate one-half of the $400 debt of the Association. An indication of increasing interest and prosperity is found in the sale of about a dozen tents and cottages to parties who intend to make Empire Grove their future camp-meeting home. The general verdict seems to be

that not for years has Empire Grove seen a better camp-meeting.

Naples. — At Larrabee school-house, Sunday, Aug. 7, fourteen persons were baptized by the pastor, Rev. H. A. Peare; and a week later, at Sandy Beach, 4 more were baptized by immersion. These candidates are the fruit of the revival interest of last winter.

Brunswick. — The quarterly conference gives practical emphasis to its appreciation of the pastor by voting him an unsolicited increase in salary.

Lewiston District Association. — The next meeting of Lewiston District Association will be held at Lisbon, Oct. 24-26. An excellent program is preparing. Mrs. Jennie Fowler Willing is expected to be present and will address the Association Monday and Tuesday evenings. It is proposed to share traveling expenses of the members of the Association equally — a brotherly arrangement surely. Let him that is afar off, therefore, come; and let not him who is near stay away! Three or four important documents will be sent to each pastor about the time this notice is in print. Let the several interests to which attention is thus called receive the careful attention of every pastor and his officials. JUNIOR.

NEW ENGLAND CONFERENCE

Sterling Camp-meeting. — The camp-meeting at Sterling, in charge of Dr. G. F. Eaton, presiding elder of North District, began the most spiritual and in many respects encouraging session for many years, Monday, Aug. 22, at 10 A. M. Rev. F. B. Harvey, of Graniteville, assumed charge of the chorus choir, with Oliver Arnold, Jr., as organist. The following list of speakers in the order of services, which closed Friday evening, Aug. 26, has not been surpassed for a long time, in respect to earnest, direct presentation of divine truth, attended by the "demonstration of the Spirit and of power." Rev. C. R. Sherman, of Townsend, "Personal Influence," John 1: 35-47; Rev. H. H. Paine, of Worcester, "The Christian Life — a Life of Consecration," Rom. 12: 1; Rev. J. W. Fulton, of Ware, "Ready for Service," Rom. 1: 15; Rev. B. F. Kingsley, of West Fitchburg, "Ambassadors of Christ," 2 Cor. 5: 20; Rev. Elias Hodge, of Waltham, "Going Straight Forward," Ezek. 1: 12; Rev. G. M. Smiley, of Milford, "The Glory of God," Exod. 33: 18; Rev. J. F. Allen, of Leominster, "Lessons from Paul's Shipwreck," Acts 20: 7; Rev. G. H. Spencer, of Newton Centre, "Love," John 13: 34-35; Rev. J. W. Higgins, of Lowell, "Refuge in God," Psa. 46: 7-11; Dr. C. A. Crane, of East Boston, "The Kingship of Christ," Rev. 19: 16; Rev. W. T. Perrin, of Boston, "Loyalty to Christ," Matt. 21: 9; Rev. L. W. Staples, of Lowell, "Entering the Ark," Gen. 7: 1; Rev. Franklin Hamilton, of Newtonville, "Endurance through Faith," Heb. 2: 27; Rev. W. G. Richardson, of Fitchburg, "The Image of Christ," 2 Cor. 3: 18; Rev. A. P. Sharp, of Marlboro, "Responsibilities of the Hour," 2 Pet. 3: 11. A series of lectures on "How to Possess a Radiant Christian Life," were given by Dr. James Mudge in Waltham House at 8 A. M. each day and were largely attended and proved very instructive and helpful to all.

The altar services increased in interest and power during the week, resulting in the deepening and enriching of the spiritual life. The prompt and enthusiastic participation in these after-meetings by both clergy and laity, under the wise and sympathetic leadership of the presiding elder, greatly emphasized the faithful and able pulpit efforts. A spirit of sweet and tender helpfulness characterized every service, resulting in the conversion of sinners, the reclaiming of backsliders, and the sanctification and edification of believers. The meetings in the League House under the auspices of the Sterling League and in the society houses were well attended and seasons of refreshing. Special mention should be made of the large Lowell delegation representing four churches, and by the quality as well as quantity of their meetings old-time power was enjoyed. The love-feast on Friday morning at 8 o'clock, in charge of Dr. James Mudge, of Natick, was a service that will long be remembered. The 140 testimonies included many old-timers, among them being "Mother" Kelly of Worcester who has attended more than forty consecutive camp-meetings. The conference of preachers with Dr. Alfred Noon of Boston concerning the temperance question was suggestive of increased hostility to the saloon power.

The financial interests of the Sterling Association have been wisely administered by the indefatigable president, Mr. A. B. F. Kinney, of Worcester, assisted by the faithful treasurer, Mr. S. S. Russell, and an able board of directors. The children's meetings were in charge of Mrs. F. B. Harvey, who found the place of meeting too small for the number who desired to profit by her winsome and helpful leadership.

The annual meeting of the Woman's Foreign Missionary Society was held Thursday at 1 P. M., and was in charge of Mrs. Lucie F. Harrison, of Worcester. The meeting was addressed by Josephine O. Paine, of Korea.

This historic camp-ground, where meetings were held near three trees in 1852, that were visited by several persons this year who were present forty-six years ago, is increasing in popularity. A large number of convenient and commodious houses encircle the familiar auditorium. The health-giving facilities for summer recreation of grove and lake attract more each year, and the beautiful Christlike spirit and pentecostal baptisms of this year's meetings prophesy a period of great prosperity. Old-time methods and old-time power, with wise adaptations to modern life and conditions, will make old Sterling a Jerusalem for many followers of John Wesley within the boundary of the North, South and West Districts. The presence of a large number of consecrated, devoted young people who were constant in attendance upon the preaching and prayer services, added much to the success of the present year. A strong, well-drilled, intelligent and spiritual force of Epworth Leaguers are conspicuous factors in making Sterling camp-ground a battle-ground for God and humanity. We expect to hear of gracious revivals all over the districts represented.
A. M. O.

Asbury Grove Camp-meeting. — The Asbury Grove camp-meeting has been blessed this year with good and bad weather and with preaching altogether good. Many of the sermons were masterpieces in style, thought, eloquence and spiritual power, and no sermon failed to instruct and give impulse toward a high and noble life. Without mental reservation, we say the average excellence of the sermons was very high, and it will be difficult to reach the same mark next year. The preachers were: Revs. J. H. Mansfield, D. D., G. H. Spencer, H. H. French, D. D., G. S. Butters, C. A. Crane, D. D., M. C. B. Mason, D. D., E. H. Hughes, F. K. Stratton, D. D., Jerome Wood, M. B. Chapman, D. D., C. M. Hall, G. H. Perkins, N. T. Whitaker, D. D., T. C. Watkins, D. D., W. N. Richardson, J. W. Johnston, D. D., F. E. E. Hamilton, and L. B. Bates, D. D.

Tuesday was Epworth League day, and Wednesday Missionary day. The afternoon services of this day were directed by the Woman's Home and Foreign Missionary Societies, and addresses were given by Miss Glover and Rev. M. C. B. Mason, D. D. Monday, the closing day, was in charge of the Student Volunteers, and addresses were made by Misses Whittier, Wallace and Upham, and by Rev. E. B. Lavalette, Rev. F. F. Fitch, and Rev. F. H. Knight.

Dr. Thorndike directed the services with skill and devotion; few will know how earnestly he worked and prayed for the highest success to crown the week. There were not many conversions, but enough to make joy in heaven several times. Without comparison with other years or other times, the attendance was good enough to give every speaker a large congregation, and on Sunday a great company of people filled all the seats, stood at the end of every aisle, and surged around the circle bounded by the society houses, while thousands were present on the grounds who evidenced no great desire to hear sermons; but many of the indifferent ones heard the Gospel through the efforts of Evangelist Ralph Gillam, who preached to those outside the gate. No one who attended and studied this camp-meeting can reasonably say that the day of camp-meetings is past. It is true that the majority of those present during the week were church members, but they were needing just the help that such a series of meetings may give; and if all the sinners who visited the camp-ground had been converted, more people would have been reached than were ever saved at any camp-meeting of which we have read. J. P. K.

An Up-to-Date Breakfast.

Ladies who know what is new are using Pillsbury's Vitos, the ideal wheat food for breakfast. Sold by all grocers everywhere.

PILLSBURY-WASHBURN FLOUR MILLS CO. Ltd.
MINNEAPOLIS, MINN.

BASS POINT,
NAHANT.

Concerts Afternoon and Evening by
Lafricain's Naval Brigade Band
Boston's Favorite Seashore Resort.
Grand Harbor Trip.
Best Fish Dinners.

Every Attraction for thorough enjoyment

Steamers leave Lincoln Wharf, Commercial St., (Weather permitting)

For BASS POINT.—9.30, 11.00 a. m., 12.30, 2.20, 3.30, 5.00, 6.30, 8.15 p. m.
Return.—10.30 a. m., 12m., 3.45, 5.15, 7.00, 9.30 p. m.
For NAHANT.—9.30, 11.00 a. m., 12.30, b2.20, b3.30, 5.00, 6.30 p. m.
Return.—b8.00, 11.00 a. m., 12.15, b1.30, b3.25, b4.35, b6.00 p. m.
b Except Sundays.

FARE, 25c. CHILDREN, 15c.

Take Ferry Cars. Special Rates to Parties.
A. P. LANE, N E. Agt., 201 Washington St., Boston

Rear Admiral Schley, who visited Washington on Friday of last week, received an ovation when he reached the city. In an interview he is reported to have said: "Forty-eight hours previous to the morning of the 3d I felt that the crisis was close at hand, and that Admiral Cervera would be compelled to make a stand, consequently a closer watch was ordered on the 'Brooklyn' for night and day. So careful was our watch kept that the Spaniards could not put a shovelful of coal into their furnaces without the rings of smoke coming out of their funnels being seen by our watch. The story that Cervera took us by surprise is all bosh. Fully thirty minutes before the Admiral's flagship was seen steaming out of the channel great clouds of black smoke were seen rising from his fleet over the hills. The deck officers reported the fact to me, and I immediately suspected that the Spaniards were going to make a dash to escape. I ordered general quarters sounded, and when the flagship poked her nose out, every man was at his post, and almost instantly our gunners' deadly work had commenced."

Memorandum — Saratoga Floral Fete, Sept. 6 — Most magnificent event in 1897 — Go again '98 — Low excursion rates and fast service via F. R. R. — Buy tickets that way SURE.

Claremont Junction Summer School

The first meeting of the Claremont Junction Summer School was held on the camp-ground, Aug. 15-20, opening Monday evening with a lecture by Rev. Dr. T. C. Watkins, of Lynn, who took his audience for a "Ramble among the Rockies." By a series of vivid word-pictures the speaker presented to his appreciative listeners scenes of grandeur in the "Mother of Mountains." It was the unanimous opinion of those present that the lecture was one of great interest.

The mornings of the week were devoted to methods of work and to general literature. Under the former, discussions were had in regard to reading circles, how best to conduct them, social opportunities for Christian work among young people, personal influence, church papers, and how to conduct a prayer-meeting. The social hour, under the charge of Mrs. J. M. Durrell, of Nashua, was one of special helpfulness, several of the young people adding to the interest by giving suggestions as to how the young can aid the church in a social way. The discussion of church papers elicited warm words of commendation for ZION'S HERALD and the advocacy of increasing its circulation, not only for the purpose of a more intelligent comprehension of affairs, but as a means of evangelization, one pastor claiming that the greatly increased attendance at his prayer-meetings was due to the influence of ZION'S HERALD.

The committee in charge were especially fortunate in their choice of lecturers. The address of Rev. James Alexander, of Newport, N. H., on the recent Scottish novelists was rendered doubly interesting by the fact that Mr. Alexander's early home was in the vicinity of Thrums, so that every scene in Barrie's novel was very real to him, and right well did he interpret the thought of the author to his hearers. Prof. Guild, president of Colby Academy, gave a scholarly paper on Whittier, his love for the author, like that of Mr. Alexander's, being intensified by the fact that his childhood home was adjoining the Whittier homestead. Mrs. Durrell's paper on Tennyson, and Mrs. C. O. Judkins' on Browning were excellent, and cannot fail to awaken a greater enthusiasm for the writings of these poets.

Tuesday evening a male quartet, assisted by Rev. C. O. Judkins as reader, gave a concert. Wednesday evening Dr. J. M. Durrell, of Nashua, delivered a stirring address on "The March of the American Republic." Rev. J. E. Robins, of Dover, reviewed the history of the Anglo-Saxon, and Rev. Stowell L. Bryant, of Washington, D. C., closed the series of evening lectures by an address on "Savonarola" — one of the finest addresses of the week, with the possible exception of Mr. Bryant's lecture on the "Ministry of Poetry," given Saturday morning. It is safe to say that he will always receive a warm welcome at the Claremont camp-ground.

A degree of interest in the Summer School which not even the promoters of the project anticipated has been manifested, and the prospect for a flourishing school seems assured. Already a goodly number have joined the association, and it is expected that many more will. Let the pastors help forward this new movement. The officers elected for the coming year are: President, Rev. H. D. Deetz, Newport, N. H.; vice-president, Rev. James Cairns, Claremont, N. H.; secretary, Rev. E. S. Tasker, Sunapee, N. H.; treasurer, Rev. H. G. McGlauflin, Brownsville, Vt.

MRS. A. H. WEBB.

MOTHERS

Read What CUTICURA REMEDIES Have Done for Skin-Tortured Babies.

My little sister had cow-pox. She suffered terribly. Tried everything, no good. Scabs came off with her clothes, she was raw all over. CUTICURA SOAP *cured her in three weeks.*
Mrs. ELIZA ROYE, 1219 4th St., Wash., D. C.

Our little boy had Eczema in the most horrible state. His face was full of scabs, and parts of the flesh were raw. We used CUTICURA SOAP and CUTICURA (ointment), and *in one week he was as good as ever.*
Mrs. J. C. FREESE, 300 So. 1st St., Brooklyn.

I noticed a very red roughness on my boy's face. Doctors did no good. After using one box and a half of CUTICURA (ointment) and CUTICURA SOAP, *he is entirely cured.*
Mrs. W. G. LOVE, 1913 Wilder St., Phila., Pa.

MOTHERS To know that a warm bath with CUTICURA SOAP, and a single anointing with CUTICURA, purest of emollient skin cures, will afford instant relief, permit rest and sleep, and point to a speedy cure, and not to use them is to fail in your duty.

Sold throughout the world. POTTER D. & C. CORP., Sole Props., Boston. All About Baby's Skin, Scalp & Hair, free

25 CTS PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

When arranging your summer tour, remember that the Adirondacks contain everything to make your vacation a success. At 260 Washington St., Boston, you can obtain all kinds of information about this favored region.

The Preacher Behind His Subject

A LARGE audience greeted Rev. S. F. Upham, D. D., at Cottage City, on Sunday, Aug. 28. His sermon on the "Supernatural in the Conversion of St. Paul" was intensely interesting, as he brought vividly before us the personality of that hero, scholar, statesman, Christian, Saul of Tarsus or Paul the servant of Christ. Fearless, not counting life dear to him, he could face royalty with the boldness of an Elijah facing Ahab. He could meet on their own ground the finest scholars of the age. He would gladly live to preach the Gospel of the Nazarene, or was equally ready to die at any moment, for "to depart was far better." The charm, to us, of the sermon was that we saw St. Paul on the platform moving before us, the grand old man of the first century. The speaker was not seen, even in the most dramatic passages.

In this respect Dr. Upham was in striking contrast with another D. D. heard by us in our vacation, in a distant place. He was dramatic in the extreme in describing a brilliant scene from the Old Testament, and his gestures were like the display of small fireworks. With all charity, it looked to us as if the main object of the sermon was to call attention to himself and his histrionic power. We laymen like to see dignity and reverence in the pulpit, and when, as in another case this summer, a minister preaching, not to his own people, and entirely neutralizing the effect of the impressive and solemn morning sermon by another man, in keeping his audience laughing nearly through the discourse, was a miserable parody on preaching and a grief to every true disciple of our Lord present.

S. E. B.

— Bishop Hurst and family, who have been spending a part of the summer in Marion, have returned to Washington.

— Rev. David Gregg, D. D., of Brooklyn, preached in the Methodist chapel at Monument Beach on Sunday, before a congregation that filled the commodious audience-room to overflowing. Revs. R. E. Schuh, of Bourne, and W. D. Woodward, of Cataumet, assisted in the service.

HOME MISSION NOTES

— The West Virginia Conference Woman's Home Missionary Society was organized recently at Mt. Lake Park, Md., with an excellent corps of officers.

— Mountain Lake Park anniversary of the W. H. M. S. was a decided success. Prof. Henrietta Bancroft gave two stirring addresses, Mrs. C. L. Roach spoke on deaconess work and Alaska, and other lines of work were presented by different speakers.

— The concert study for September in auxiliaries of the W. H. M. S. is on White Work in the South. Send six cents to Miss Van Marter, 150 Fifth Ave., New York city, for helps — an admirable type-written paper on "Mountain Whites," "Cindy's Chance," an excellent leaflet (3 cents), and "Pearls, Pearls, Where?" a fine leaflet packed with information.

— Miss Henrietta A. Bancroft, professor and preceptress at Albion College, Mich., is giving a year's service to the W. H. M. S. as its field secretary. Miss Bancroft is a graduate of Michigan University, and has taken post-graduate work in England and in Germany.

No other preparation has ever done so many people so much good as Hood's Sarsaparilla, America's greatest medicine.

CHURCH REGISTER

HERALD CALENDAR

Groveton Camp-meeting,	Aug. 29-Sept. 5
Rockland Dist. Camp-meeting at Noblesboro, Me.,	Aug. 29-Sept. 5
Kearsarge Camp-meeting at Wilmot, N. H.,	Aug. 29-Sept. 2
Machias Camp-meeting,	Aug. 29-Sept. 5
Allen Camp-meeting at Strong, Me.,	Aug. 29-Sept. 4

MARRIAGES

MOORE — WILLIAMS — In Dorchester, Mass., Aug. 23, at the home of the bride's parents, by Rev. Seth C. Cary, George D. Moore and Lilly May Williams, both of Boston.

FORD — MOODY — In Whitefield, Me., at the residence of the bride's parents, by Rev. C. W. Lowell, Lore B. Ford and Alice M. Moody, both of Whitefield.

EPWORTH LEAGUE CONVENTION. — The meeting of the Leagues of the Upper Cape sub-district will be held Monday, Sept. 5, at Franklin Hall, Buzzard's Bay, beginning at 9.30 a. m. A fine program has been prepared, among the speakers being Geo. W. Penniman, Esq., of Fall River, Rev. George A. Grant, of Middleboro, and Rev. George S. Butters, of Somerville. Let every chapter send as many delegates as possible.

H. L. CHIPMAN.

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Take Horsford's Acid Phosphate.

It vitalizes the nerves, helps digestion, feeds the brain, makes life worth living. It is a medicine, a food, and a delicious beverage.

The Saratoga Limited via the Fitchburg Railroad leaves Boston at 9.30 a. m. Through Parlor Cars.

OBITUARIES

"Soon and forever!"
Such promise our trust,
Through ashes to ashes
And dust unto dust,—
Soon and forever
Our union shall be
Made perfect, our glorious
Redeemer, in Thee.
When the sins and the sorrows
Of time shall be o'er,
Its pangs and its partings
Remembered no more,
When life cannot fail,
And when death cannot sever,
Christians with Christ shall be
Soon and forever.

Soon and forever
The breaking of day
Shall drive all the night-clouds
Of sorrow away.
Soon and forever
We'll see as we're seen,
And learn the deep meaning
Of things that have been;
When fightings without us,
And fears from within,
Shall weary no more
In the warfare of sin;
Where tears, and where fears,
And where death shall be never,
Christians with Christ shall be
Soon and forever.

—*J. S. B. Monsell.*

Plummer. — Patience Chandler Beale Plummer, widow of Benjamin Plummer, and daughter of the late Rev. Oliver Beale, was born in Pownal (now Freeport), Maine, Nov. 16, 1813, and died in Bangor, May 29, 1898.

In her thirteenth year she was converted at a camp-meeting on Kent's Hill, Readfield, receiving from the Holy Spirit witness so clear as to mold and comfort all the remaining years of her eighty-five of life. She received intelligent home training, and made faithful use of such opportunities for school culture as her parents and the times could provide. She studied at Hampden Academy, Kent's Hill Seminary, and at select schools of Augusta, winning the admiration and esteem of her teachers, among whom were Merritt Caldwell, William H. Allen, Daniel R. Goodwin, and Henry Wadsworth Longfellow.

When nineteen years of age, at her father's home in Augusta, January 1, 1833, she was married to Benjamin Plummer, Jr., an enterprising young business man of Bangor. Rev. Elijah R. Crooker performed the ceremony. In Bangor she spent nearly all her subsequent years. Mr. Plummer died in great peace, April 2, 1867. To them were born three sons and one daughter: Wilbur Fisk, who died when eleven months old; Oliver Beale and Watson Emory, long associated with their father in business, and now dead; Mary Locke, wife of Captain Mark L. Potter, of the Borough of Brooklyn, New York city. To Mrs. Potter has been granted the inestimable privilege of much companionship with her mother in her health, and of ministering to her with unremitting devotion during all the years of illness.

Mrs. Plummer was richly endowed by nature, and through her long life, by travel, reading and experience, added to her inheritances. Her home was one of abounding hospitality. She was an efficient factor for good in the city of Bangor for many years, being influential in philanthropic, reformatory and religious work. Her engaging manners, effective zeal and inspiriting cheerfulness contributed largely in founding and maintaining the Bangor Children's Home, the Old Ladies' Home, and in the work of the Christian Commission during the Civil War. She early identified herself with temperance movements, being the first president of the Woman's Temperance Crusade, and later of the Woman's Christian Temperance Union, and a delegate to the International Temperance Convention in Philadelphia.

To the church of which she was a member seventy-two years she gave her heart's loyal love and devotion. To the home of which she was the gladly-acknowledged and queenly head she gave the great wealth of her affluent heart and life in service so unremitting and self-forgetful as to impel her children and her children's children to rise in her presence and call her blessed. The unusually beautiful relations existing between Mrs. Plummer and her sister, Mrs. Lucinda Lake Beale Withers, were little disturbed by separations during their long lives, which was a subject of great thankfulness to them. In death they were not divided, for Mrs. Withers, herself very ill, did not realize that her noble sister had been translated, and followed her to the skies, July 29.

During the last ten years Mrs. Plummer was increasingly feeble through paralysis, for years unable to hold paper or book, or use a pen, and for much of the time a sufferer through exhaustion or severe pain. Her mind retained its power, and she kept fully advised of current history in church and state by the reading to her of her friends or attendants, by whose assistance she also conducted a considerable and most sweet and brilliant correspondence. Her heart uninterruptedly acquired heavenliness, all wearisome days and nights appointed unto her tending to refine and beautify her soul.

With the going of these rare spirits, the immediate family of Rev. Oliver Beale ends on the earth. They all lived in the faith of Jesus Christ, and left the world in the triumphs of His grace. M. C. B.

Richardson. — Charles O. Richardson was born in Hillsboro, N. H., Sept. 26, 1833, and died in Worcester, July 6, 1898.

At the age of sixteen Mr. Richardson left his boyhood's home and went to the city of Boston. Later he became identified with the paving business, and eventually came to large business interests, being at the time of his death treasurer of the Worcester Construction Co. and a director in the Boston Paving Co. Although business cares took up the most of his time, he made opportunities to devote himself to many social and religious activities. He was a member of the Worcester County Commandery, Boston Consistory, Quinsigamond Lodge I. O. O. F., Royal Arcanum, Blake Lodge K. of P., American Mechanics, honorary member of the Wellington Rifles, and a member of the Mechanic Hall Association.

Mr. Richardson was a most loyal member of the Laurel St. Methodist Episcopal Church, and leaves a large place in the hearts of the people. He was president of the board of trustees, and had served many years as treasurer and Sunday-school superintendent. He was ready at all times with his counsel, his prayers, and his money, to help on every department of church work. He was the pastor's counselor and friend, and, in association with Rev. Alonzo Sanderson and A. B. F. Kinney, he helped to guide the work of the City Missionary and Church Extension Society. His gifts of help from time to time were carefully and wisely bestowed, never with ostentation. The needy never went from his presence in want. He handled large business contracts, always with the confidence of his fellows. In his benefactions to the church and the benevolences he was most generous, and several of our schools and colleges were helped by him.

Mr. Richardson leaves a wife, Mrs. Mary E. Richardson, two sons in this city — Chas. A. and Morton O. — and one daughter, Mrs. George A. Loud, of this city.

Funeral services were held from his late residence, Woodlawn St., conducted by his pastor, Rev. Harvey H. Paine, assisted by former pastors, Rev. Alonzo Sanderson and Rev. George W. Mansfield, and a delegation from Worcester County Commandery Knights' Templar. His work is done. The record is made on high. H. H. P.

Funeral of Mary Hastings

THE funeral of Miss Mary Hastings, on Tuesday afternoon, Aug. 16, at Pachuca, was quite impressive. Services were held in the Methodist church under the direction of Rev. Dr. John W. Butler, and participated in by Rev. Geo. E. Allan, the English pastor, Rev. J. M. Euroza, the native presiding elder, Rev. E. W. Adam, the native pastor, and Revs. H. A. Bassett and P. F. Valderrama, of Mexico. The platform was occupied not merely by the ministry, but by six ladies, Miss Loyd, Miss Limberger, and four teachers of the school.

The church was crowded to suffocation and hundreds of people were unable to gain admittance. Miss Hastings was very popular in Pachuca. She was charitable to a fault, so much so that she died comparatively poor. Her money freely flowed for the education of children, and many an orphan remembers her unostentatious kindness. Her one ambition seemed to be properly to educate the young who came under her control; she was an ideal educator, patient, resourceful, highly cultured and gentle withal. She did not frequent so much the homes of the rich, the many rich among the silver hills of Pachuca; but her duty at all times willingly carried out oftener led her to the homes of the humble.

Twenty-four years ago Miss Hastings went to Pachuca to enter the service of the Methodist Church. She had come from Massachusetts and had been teaching for nearly twenty years. She was in her 66th year when she died last Monday. At the time of her death she was principal of the "Instituto de Hijas de Allende," a mission school of the Methodist Church at Pachuca. She had built up this school until it was one of the finest Protestant schools in the republic, and during this year has had an enrollment of 420 pupils.

One of the touching features of the funeral services was the presence of hundreds of little ones, many of them carrying bunches of cut flowers. The ladies had appropriately draped the church with crape, white and black, and potted plants and flowers were displayed. The coffin itself was completely buried with floral offerings.

The funeral services at the grave were conducted by Rev. Messrs. Butler, Euroza and Adam. Miss Hastings was not buried in the English cemetery at Real del Monte, as it was the wish of the school to have the grave near by so they could visit it. It is presumed that there are at least two thousand children and women in Pachuca who have profited by Miss Hastings' instruction and their wish was but natural. She has gone to sleep in a place all permeated with her marked individuality. The impress of a saintly character and a strong personality remain as a legacy for those among whom she labored for almost a quarter of a century.

On Sunday, Aug. 21, memorial services were held in Pachuca by the united congregations, and also in the City of Mexico.

Free Medical Advice

You need a doctor many times when you don't call one. You suffer pain in fifty forms and yet won't call the doctor, because you hope that the pain "will go away after a while." And, too, you know by experience, that that first visit of the doctor is generally followed by many others, with the inevitable consequence of a big bill "for professional services." You don't know what to do for yourself or what to take.

But suppose that you could get free, absolutely free, the advice of one of the most

Eminent Physicians

in the United States? You can. The physician is right here. He has an office in the building, he has a staff of correspondents to assist him, and anyone and everyone, who needs medical advice is invited to write to him. If it's baby's health or mother's or the health of any member of the family you may write about it, sure of a careful reading of your letter, sure of a conscientious diagnosis of your case,

Sure of a Cure

if cure is possible. Every letter will be held as a strictly confidential communication. Remember these facts.

We offer you medical advice from one of the most eminent practitioners in the United States, whether our medicines suit your particular case or not. We offer you this advice at the cost of the two cent stamp which it will take to bring your letter to our office. Address the Medical Department, Dr. J. C. Ayer Co., Lowell, Mass.

THE CALL

The clouds grew dark as the people paused,
A people of peace and toil,
And there came a cry from all the sky:
"Come, children of mart and soil,
Your mother needs you — hear her voice;
Though she has not a son to spare,
She has spoken the word that ye all have heard.
Come, answer ye everywhere!"

They need no urging to stir them on,
They yearn for no battle cry;
At the word that their country calls for men
They throw down hammer and scythe and pen,
And are ready to serve and die!
From the North, from the South, from East, from West,
Hear the thrill of the rumbling drum?
Under one flag they march along,
With their voices swelling a single song,
Here they come, they come, they come!
List! the North men cheer the men from the South,
And the South returns the cheer;
There is no question of East or West,
For hearts are a-tune in every breast,
'Tis a nation answering here.

It is elbow to elbow and knee to knee,
One land for each and for all,
And the veterans' eyes see their children rise
To answer their country's call.
They have not forgotten — God grant not so!
(Ah, we know of the graves on the hill.)
But these eager feet make the old hearts beat,
And the old eyes dim and fill!
The Past sweeps out, and the Present comes —
A Present that all have wrought;
And the sons of these sires, at the same camp-fires,
Cheer one flag where their fathers fought!
Yes, we know of the graves on the Southern hills
That are filled with the Blue and the Gray.
We know how they fought and how they died,
We honor them both there side by side,
And they're brothers again today,
Brothers again — thank God on high!
(Here's a hand-clasp all around.)
The sons of one race now take their place
On one common and holy ground.

— RICHARD BARRY, in *Harper's Weekly*.

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Fall term opens Sept. 6, 1898. College preparatory, Courses in Music, Art, and Commercial studies. Twelve teachers. Resident nurse. Steam heat. Electric lights.

Send for a Catalogue to the President,

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EDUCATIONAL

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Wilbraham, Mass.

Applications now received for Fall term, which opens Wednesday, Sept. 14, 1898.

Rev. WM. R. NEWHALL,
Principal.

STATE NORMAL SCHOOL
FRAMINGHAM, MASS

Entrance examinations September 6 and 7. For circulars address

MR. HENRY WHITTEMORE, Principal.

———ooo———

The *Boston Normal School* of Household Arts, established by the late Mrs. Mary Hemmenway, will re-open under the management of this School, Sept. 6, 1898.

Drew Theological Seminary

Next term opens September 15. For information address the President,

HENRY A. BUTTS, Madison, N. J.

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Rev. J. Frank Haley, A. M., President.
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Portland School for Girls
(Successor to the Bellows School).
163 Danforth St., Portland, Me.
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EDUCATIONAL

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Kent's Hill, Me.
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NEWS OF THE WEEK

Wednesday, August 24

— There is said to be no truth in the report that the Americans are having trouble with the insurgents at Manila.

— Miss Helen Gould gives $25,000 for the relief of the soldiers at Montauk, after personal observation of their needs; her war contributions to date amount to $127,600.

— Gen. Linares sails from Santiago for Spain on the Spanish transport taking soldiers; the first transport has arrived at Corunna, Spain.

— Bids opened in Washington for twelve torpedo boats and sixteen torpedo-boat destroyers; no decision announced.

— Naval Construction Hobson sails for Santiago on the Seguranca; pontoons for raising the Colon have preceded him.

— The 1st Maine leaves Chickamauga for home; th 8th Massachusetts leaves for Lexington, Ky.

— The Olivette arrives in Boston with a load of sick soldiers; they are speedily transferred to the different hospitals. A hospital train leaves Philadelphia for Fernandina, Fla., to bring home 75 sick soldiers of the 3d Pennsylvania.

— Gen. Rios appointed governor of the Philippines by the Spanish Government; Gen. Augustin broke his arm on the way from Manila to Hong Kong.

— Blanco refuses to allow newspaper correspondents to land in Havana pending the arrival of the evacuation commissioners; Santiago's schools to open on the American plan, Sept. 15.

— Opening of the New Hampshire Veterans' encampment at the Weirs. The Secretary of War arrives at Montauk.

Thursday, August 25

— The transports Rio Janeiro and Pennsylvania arrive in Manila; very little sickness on the passage, and only one death.

— The 23d Kansas Volunteers (colored) sail for Santiago with 875 men; five colored sergeants made first lieutenants of the 10th Infantry (colored).

— Great Britain having granted Admiral Dewey's request to repair ships at Hong Kong, the Raleigh sails for that port from Manila; others to follow.

— Yesterday broke the August record for heat New York; terrible storms, accompanied with lightning and hail, in various parts of the State.

— The Olivette sails for Fernandina for more sick soldiers; the Massachusetts hospital ship Bay State sails from Santiago for Boston with 101 sick on board.

— The 1st Vermont and the 1st Maine among those to be mustered out; other regiments will soon receive similar orders.

— The Naval Reserves are being mustered out as rapidly as possible; many vessels of the auxiliary navy to be offered for sale.

— The Anglo-Egyptian expedition starts for Omdurman today under Gen. Kitchener.

— Reports of trouble among the Chinese in the Hawaiian Islands.

— The Queen Regent signs a decree for the Spanish Cortes to assemble Sept. 5.

Friday, August 26

— The Harvard arrives at Montauk with diphtheria on board — three cases and one death. Vesuvius arrives at New York. The Resolute with marines from Guantanamo arrives at Portsmouth, N. H. The monitors, Amphitrite, Puritan, Terror and Miantanomoh, ordered to Newport, R. I.

— Trains with soldiers of the 1st New Hampshire, 1st Maine and 2d Massachusetts reach Boston; careful and immediate attention given the sick.

— The 9th Massachusetts sailed for home; the 9th and the 2d will be mustered out.

— Shafter sails from Santiago for Montauk with the last of the army. All the troops at Porto Rico that can be spared will be sent home; sickness increasing there. Gen. Coppinger has orders to move his camp from Fernandina, Fla., to Huntsville, Ala.

— Clara Barton reaches Havana; Mrs. Miles and her daughter arrive at Ponce.

— Queensland ships 3,000 tons of frozen meat to Manila.

— Loss of $20,000 by the destruction of the corn-canning plant at North Burnham, Me., by fire.

— Camara's fleet at Ferrol ready to assist land forces in the event of a Carlist uprising.

— The War Department orders one million rations shipped to Havana to relieve the starving reconcentrados.

— French fishing schooner sunk off the Grand Banks by an Atlantic liner; 16 lives lost.

Saturday, August 27

— Three more transports from Santiago arrive at Montauk; the 2d Massachusetts arrives at Springfield, and the 1st Maine at Augusta.

— Secretary Alger returns to Washington from Montauk; rumors of an investigation as to the management of his department.

— The Scandia sails from San Francisco for Manila; she takes the rest of the 1st New York Regiment to Honolulu; she carries the battalion of the 1st California Heavy Artillery and 150 men of the Medical Corps to Manila.

— The firing of a pistol by an American soldier in Manila causes a disturbance in which one American and four natives were killed and several wounded.

— Admiral Schley visits Washington, and is received with great enthusiasm.

— Suspected case of yellow fever at Galveston; vigorous measures adopted to prevent the spread of the disease.

— The Anglo-Egyptian expedition seizes the island of Gib-el-Royan opposite El Hojir.

— The Japanese newspapers say that Japan would like to buy the Ladrone Islands.

— Some fears for Americans, missionaries and others, on account of riots in China.

— Senor Vicuna, the minister from Chile, presented his credentials today.

Monday, August 29

— Six more transports reach Montauk; many soldiers granted furloughs; improvement in treatment of the sick.

— The 1st New Hampshire leaves Chickamauga for Lexington, Ky.

— The Winslow at New York; Prairie at Fall River; Badger and Solace at Boston. Eleven men-of-war are now under orders for Boston.

— President McKinley on his way to Cleveland, Ohio, for a brief rest.

— The Czar of Russia invites the Powers to an international peace conference.

— Two Spanish transports reach Spain with soldiers from Santiago; there were 42 deaths on the voyage.

— The advance guard of the Anglo-Egyptian expedition is in sight of Omdurman, opposite Khartoum, its destination.

— Admiral Dewey transfers his flag to the Baltimore; the Olympia goes to Hong Kong to be placed in dry dock.

— The Sultan forbids the exportation of wheat from the province of Scutari, European Turkey.

Tuesday, August 30

— Six men-of-war to sail for Boston from Hampton Roads; the battleship Massachusetts also ordered to Boston.

— Gen. Merritt to sail for Paris today; Admiral Dewey to remain at Manila.

— Naval Constructor Hobson has arrived at Santiago and begun the work of raising the Cristobal Colon.

— Gen. Miles likely to be called to account for his outspoken criticism of the Secretary of War and the management of the War Department.

— The plague again raging in the province of Bombay; more than 2,300 deaths in a single week.

— Report of the death of Malietoa, the king of the Samoan Islands.

W. F. M. S. NOTES

— In Korea, for the erection of a little church, our native women and girls gave such an abundance (out of their deep poverty) of *sens* and *yens* (their smallest coins) as to attract attention. This manifestation of their love for the Gospel is not only an honor to them, but will be recorded in the courts above.

— Bishop Fowler says: "The Woman's Foreign Missionary Society is the intelligence office planted in our midst by the court of heaven to keep the men informed concerning God's campaigns, and to consecrate their money. . . . to them. The five senses of the Society are intelligence, economy, industry, consecration, and holy zeal. Like most women, it has a sixth — the sense of getting there; so testifies the $313,937 raised and the 60,000 women helped in all lands last year."

— The following is from Miss Abrams' letter in the *Indian Witness*: "Infanticide, although no longer existing openly, is practiced to an alarming extent. In some castes girls are not prized. Nearly all the girls are destroyed in infancy, and women are so scarce that wives are taken for the sons from other castes. Pundita Ramabai tells of a woman who told her in confidence that seventeen girl babies, children of her own immediate relatives, had been disposed of. I myself during ten years' stay in India have known several cases of what I believed to be intentional infanticide. Of two of these cases, the relatives openly said that they were starving the babies to death, because they believed them to have caused the death of their fathers before their birth. When they saw that we were going to give them trouble they secretly removed, and were lost to us in the labyrinth of the great city. I knew of another case where the first-born was a girl. The mother told me that she had no pleasure in the child as her husband and father made her life bitter because the child was a girl. When the babe died a few days afterward, there was no sorrow manifested, and I felt sure, from all that I had observed, that it had been starved to death. All are not disposed of by starvation. Some are exposed to cold, others smothered or strangled." Mothers of our American Methodism, the majority of the three thousand famine orphans now in our mission in India are to be cared for by you — you to whom Christ is saying, "Feed My lambs." The church has had reason to rejoice over the orphans in India taken after the famine of 1860-'62, for they have been a rich harvest. Will you not have another and greater harvest now?

The *Christian Commonwealth* of London (Baptist) contains the following interesting and significant incident: "Mr. Price Hughes' majority in the voting for President of the Wesleyan Conference was the largest for the last twenty-five years. The remarkable demonstration of approval, when the result of the vote was announced, was in some degree an answer to Dr. Rigg, who last year, when Mr. Watkinson's election was declared, so far departed from order as to clap his hands in his delight. This year the venerable Doctor gave no such sign, but the young ministers in the gallery made up for the omission with interest. Minutes seemed to pass before the applause subsided, and then Mr. Watkinson archly remarked: 'It is my duty to tell you that you ought not to have made that demonstration.'"

"Bring the good old bugle, boys," to the G. A. R. Encampment at Cincinnati *via* the Fitchburg R. R.